THE SINNE AGAINST THE HOLY GHOST DISCOVERED: AND OTHER CHRISTIan doctrines delivered:

IN

TWELVE SERMONS VPON PART of the tenth Chapter of the Epistle to the Hebrewes.

By

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1. COR. 10. 12.

Let him that thinketh he standeth take heed lest he fall.

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TO THE RIGHT HONOVRABLE,
WILLIAM, LORD PAGET, BARON OF BEAVDESERT,
GRACE AND PEACE BE MVLTIPLIED.

RIGHT HONOVRABLE,

MANY yeares haue expired, since these Sermons began first to haue their life in this Famous Vniversitie. They haue hitherto lyen in obscurity. Only, a few copies of some of them haue beene transcribed, for the vse of a few. Now they all see the light. They were penned with intent, to worke honest & good mindes in Gods people. If they shall so farre prevaile with the Christian Reader, *they haue their happynesse. Their maine Subiect is, the greatest of Sinnes*, the SINNE against the HOLY GHOST. *I describe it to be, (not every sinne of* presumption, *or of* desperation, *or* against knowledge and Conscience, *but)* such a kinde of presumptuous offence, wherein, the profession of the Christian faith is totally renounced, and that, of set purpose and resolved malice against the very Majestie of Almighty God himselfe, and his Christ, our ever blessed Saviour. *A sinne absolutely vnpardonable: There remaineth no sacrifice for it. The more*

neede is there, that every man be armed against it. For this purpose at this time is this poore mite cast into the Lords treasurie. *It's the best I haue in readynesse. Such as it is, I dedicate it to your* HONOVR, *vnder whose protection it may lodge in safety, as vnder the covert of* Minerva's *shield. I may not seeke to* any other *to Patronize it. It is your* Honours *of due. The liberall maintenance, which it pleaseth your* HONOVR *to extend to the* Reader of Divinitie for the Ladie MARGARET *for his further encouragement and support, challengeth* MORE *from me. Meane time, accept this,* my good Lord, *as a gratefull agnition of your so rare bounty.* GOD Almighty, *the great recompenser, who* rendreth to every one according to their workes, *keepe* you, *giue* you *life, make* you *blessed in this world, and when* the resurrection of the just *shall be, giue* HE *vnto* you *that never-fading Crowne of glory.* From my Study in CORPVS CHRISTI COLLEGE in OXFORD, *March* 25. 1615.

Your HONOVRS *in all duty*

and service,

SEBASTIAN BENEFIELD.

THE FIRST SERMON VPON PART OF THE TENTH CHAPTER of the Epistle to the Hebrewes.

HEBR. 10. VER. 26. 27.

26 *For if we sinne willingly, after that wee haue receaued the knowledge of the truth, there remaineth no more sacrifice for sinne:*

27 *But a fearefull looking for of iudgement, & violent fire, which shall devoure the adversaries.*

IN this Scripture the Apostle endeavouring to perswad the *Hebrewes*, & vs in them, to continue & persevere constantly in the faith which they had, and we haue in *Christ Iesus*; and willing to shake of from them and vs, all carelesnesse and fleshly securitie, presuming so farre of our sluggish dulnesse, as that possibly it may not bee healed without sharpe medicines: vseth these words, nothing pleasing to carnall minds, for that they are very forcible, sharper indeed then any two edged sword, to pricke all such consciences as are well nigh seared vp.

Herein it may please you to consider two things;

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1 What it is from which in this place wee are diſſwaded: it is from *ſinning willingly after that wee haue receaued the knowledge of the truth*: in theſe words, *for if wee ſinne willingly, &c.*

2 What inducements are brought to diſſwade vs from ſo ſinning. They are two.

1 Becauſe if *thus we ſinne*, wee ſhall never bee able by any *ſacrifice* to make an atonement betweene vs, and God revenging vs. In the latter words of the 26. verſe: *there remaineth no more ſacrifice for ſinne.*

2 Becauſe if *thus we ſinne*, we can looke for no better, then eternall deſtruction, ſpecified verſ. 27. by a *fearefull looking for of iudgement, & violent fire, which ſhall devoure the adverſaries.*

In the firſt general part we may be moued to the conſideration of three circumſtances.

1. Who they needs muſt bee, that may fall into this ſinne, from which the Apoſtle ſo effectually dehorteth vs: & they are ſuch as *haue receaved the knowledge of the truth.*

2 With what minde this ſinne is committed. The minde muſt be *willing.*

3 What manner of ſinne it is.

I ſhall at this time content my ſelfe, to ſpeake only of the firſt generall note, and ſome of the circumſtances therein.

If we ſin willingly after wee haue receaued the knowledge of the truth] My firſt obſervation here, toucheth the perſons, who alone doe fall into this ſinne. Here they are ſaid to *haue receaved the knowledge of the truth.* They are ſaid *to haue beene once lightned*, and *to haue taſted of the heavenly gift*, and *to haue bin made partakers of the holy Ghoſt*, and *to haue taſted of the good word of God, and of the power of the world to come*, Heb. 6.4,5. They are ſaid to *haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, & of our Savior Ieſus Chriſt*, Mat. 12.43. Our Saviour ſpeaking of ſuch, ſaith, that the *vncleane ſpirit is gone out of them*; and verſe 44. that *they are ſwept and garniſhed*; and Mat. 13.20. that *they heare the word, and in-*

conti-

cõtinẽtly with ioy receaue it. Other like places for the ſame purpoſe, might be alleaged; but theſe may ſuffice to ſhew, that God hath *many waies made himſelfe knowne vnto them*; that he hath *given them true vnderſtanding*, that he hath *quickned their ſpirits to receaue gladly his Goſpell*; that they had a feeling of the kingdome of Heaven; that they had knowne ſinne to be ful of miſery, and vexation of the ſpirit; that they had confeſſed all true ioy to be only in Chriſt. Such is the ſtate of knowledge to which they are called; ſuch are the graces, wherewith they are endued.

Whence it neceſſarily followeth, that nor *Turkes*, nor *Infidels*, nor *Atheiſts*, nor *Epicures* haue yet ſinned *this ſinne*: nor *Pharaoh*, a veſſell of Gods wrath; nor *Sodome* and *Gomorah* with all their filthines; nor blaſphemous [a] *Rabſhakeh*, making the Idols of the nations equall with the God of Heaven, haue yet ſinned *this ſinne*. A curſe (I graunt) hath gone out againſt them, and all like them, and truly are they accurſed: their ſins haue beene abominable; bondſlaues are they of *Satan*, and ſtrangers from the God of Iſrael: but yet muſt I ſay, that a heavier curſe is paſſed forth againſt all ſuch as ſinne *this ſinne*. The time will come (and farre of it cannot bee, for long ſince it was at hand) when it ſhall be eaſier for *Turke*, for *Infidel*, for *Atheiſt*, for *Epicure*, for *Pharaoh*, for *Sodome*, for *Gomorah*, & the like, then for ſuch, as ſinne *this ſinne*. Much eaſier for *Turk*, for *Infidell*, and the reſt, then for thoſe wicked *blaſphemers* of the *holy Spirit*, who doe not onely fulfill the full meaſure of thoſe *Pagans* ſinnes, but contemne alſo the *Graces* given vnto them, the *knowledge*, whereto they haue beene called, and that *good Spirit*, whereof the Pagans were never made partakers. Now looke we backe for a while to thoſe markes, wherewith they are noted, againſt whom our Apoſtle in this place denounceth. If they bee duely conſidered, they will moue our hearts to wiſdome.

[a] Eſai 36. 13.

One is: *they haue beene once lightned* (that is, they haue been endued with the knowledge of God; and that not onely by the *heavens*, though they [b] *declare Gods glory*; nor only by the

[b] Pſal. 19. 1.

firmament, though that *sheweth his handy worke*; nor onely by other his creatures, though in them also his eternall power & godhead appeareth and shineth, (for of this light all nations are made partakers:) but they haue beene *lightned* also with his *holy word*. This hath beene a [c] *lanterne* to their feet, and a *light* vnto their paths. When they found it, they did greedily tast of it, and it was vnto them the ioy and reioycing of their hearts. And can we think, that any thus *lightned* are neere vnto cursing? Yea, the [d] Scripture telleth vs, that they may *so fall away*, as that it shall be *impossible* for them to be renued againe by repentance, Heb. 6. 6. Indeed *the earth which drinketh in the raine, that commeth oft vpon it, and bringeth forth hearbes, meet for them, by whom it is dressed*, shal receaue *a blessing of God*; but *that* earth, *which beareth thornes and briers, is reproued, is neere vnto cursing, the end thereof is to bee burned*. Presume wee not then, beloved in the Lord. Whosoever [e] *thinkes he standeth*, may fal. O! worke we out our salvatiō with feare & trembling.

[c] Ps. 119. 105.

[d] Heb. 6. 7.

[e] 1. Cor. 10. 12.

An other marke of theirs is: *they haue tasted of the heavenly gift*. This *heavenly gift* is *eternall life* through Iesus Christ our Lord, *Rom.* 6. 23. It is that great salvatiō that is in Christ Iesus, so called by Christ himselfe, speaking to the woman of *Samaria*, *Iohn.* 4. 10. This *gift* they haue not only *knowne*, but haue also *tasted of it*. Would you know what *taste* this is? One expounds it thus. Suppose a *banquet* provided, wherein are many sweet, pleasant, and dainty meates. At this *banquet*, the *bidden guests* must be set downe; they *see* the meats, they *taste* thē, they *eate* them, they *disgest* them, they are *nourished* & *strengthened* by them. The *vnbidden guests*! it is not so with them. They indeed may *see* the meates, yea more then so, happyly they may be permitted to *handle* them, and *taste* of them, to *feele* how good they are; but *eate*, or *feed of thē*, they may not. Apply this; and in the *vnbidden guests*, *tasting* of those dainety meates; you shall perceiue this *taste* of *the heavenly gift* resembled. *They haue tasted of the heavenly gift*; that is, they haue gladly sometime receaved it, and reioyced in it; like *Herode*, who did *gladly* heare *Iohn Baptist* preaching, *Mark.* 6. 20. & like

like the second kinde of naughty ground, that *ioyfully receaued the seed*, *Mat.* 13. 20. *Herod* may *willingly heare* the preaching of the word, and yet be accursed; the *naughty ground receiving the seed with ioy*, in the end may be burned. Many may haue a taste of eternall life, & of that great salvation, which is in *Christ Iesus*, and yet may finally fall away. Presume wee not then, beloved in the Lord. Whosoever *thinkes he standeth*, may fall. O! worke we out our salvation with feare and trembling.

Their third marke is; *they haue beene made partakers of the holy Ghost*; that is, many graces of the spirit of God haue beene given vnto them. They may *repent*, like *Iudas*, Mat. 27. 3. *confesse their sinnes*, like *Pharaoh*, Exod. 10. 16. *loue God*, as *Saule* did, 1. *Sam.* 10. 9. They may desire to be like Gods children in happinesse, as *Balaam* desired, when he said: O let my soule *die the death of the righteous*, & *let my last end be like his*, Num. 23. 10. They may shew liking to Gods Ministers, reverence them, and feare to displease them, as *Simon Magus* did, who at *Philips* preaching beleeved, *wondred* at his miracles, and kept cõpany with him, *Act.* 8. 13. They may be *zealous* in the profession of the gospell, as the *Galatians* were, who receaved *Paule* as an *Angell*; and if possible, *would haue plucked out their eies*, to haue done him good, *Gal.* 4. 16. Thus may they be qualified, yea much better then thus; and yet may finally fall awaie. Presume we not thẽ, beloved in the Lord. Whosoever *thinkes he standeth*, may fall: O! worke we out our salvation with feare and trembling.

Their last marke, (for I omit the rest, as being all reducible to these fowre) their last marke is: *They haue receaued the knowledge of the truth*: that is, they haue caused their [f] *bellies to eate*, and *haue filled their bowels* with that sweet *roule*, as sweet as any *hony* in their mouthes: they haue receaued *the word of God* in their hearts in such abundance, as that they are become *preachers of the word*: for they haue [g] *tasted of the good word of God*, and *of the power of the world to come*, they haue *tasted* it indeed, but *only* haue they *tasted* it.

[f] Ezech. 3. 3.

[g] Heb. 6. 5.

Here let me once more remember you of the resemblance of *tasting*. You know that *Cookes* which are busied in preparing of *banquets*, haue commonly as much *feeling* and *seeing* of the meates, as any other, and yet, there is none that *eateth lesse* of it then they; their stomackes are so cloyed with the *smell* & *taste* thereof: so is it here; it may come to passe, that the *preacher*, which *dresseth* and *prouideth* the spirituall food, may *eate least* of it himselfe, & so labouring *to saue others*, himselfe may proue a *reprobate*. It hath beene thought, that some of them which built the *Arke*, were not saued in the Arke: but certaine it is, (not only thought so) certaine it is, that diuerse spirituall builders of *Christs Church*, shall not be saued with the *Church*. They may by vs be take for *Gods sheepe*, because they are kept in the same *pastures*, and folded in the same *fold* with vs; they may by vs be taken for Gods sheepe, though indeed they be very *Goates*. There is a day to come, wherein *the* [h] *heauens shal*
h 2. Pet. 3. 10. *passe away with a noise*, and *the elements shall melt with heate*, & *the earth, with the workes that are therein shall be burnt vp*: then may *Demas* alleage for himselfe his *old* and *once-true* religion, and *Iudas* for himselfe, his Apostleship: and many others for themselues, their prophecying in *Christs* name; but al in vaine.
i Mat. 7. 23. Luk. 13. 27. For that *iust Iudge* will professe vnto them, [i] *I neuer knew you; depart from me yee workers of iniquity*. Presume wee not then, beloued in the Lord. Whosoeuer *thinkes he standeth*, may fall. O! worke we out our saluation with feare and trembling.

Having thus considered their markes, & finding that they *haue beene once lightened*, that they *haue tasted of the heauenlie gift*, that they *haue beene made partakers of the holy Ghost*, that they *haue receiued the knowledge of the truth*, that they *heare the word*, and *receiue it*, and *receiue it forthwith*, and receiue it forthwith *with ioy*; examine we our selues by those notes, whether we are sowen in the Lords field, haue taken roote, haue growen to perfection, yea, or no. For if *our righteousnesse* exceede not theirs, *their lot* shall be as good as ours: if *we be* (*vt hactenus*) *time-seruers*, as wel as they, *their backesliding* shal haue as easie a iudgement as ours: if we apply *our religion* and *con-*

science

ſcience to the preſent condition of things; the change of this preſent condition, muſt worke in vs new *religions*, new *conſciences*. And therefore would I counſell you, as *Philadelphia* is counſelled, to *hold that which you haue, that no man take your crownes*, Revel. 3. 11. and as *Sardis* is counſelled, to *ſtrengthē* & confirme *the things that remaine* in you, that your workes might be fulfilled before the Lord, *Revel.* 3. 2. You are now in a *race*, and muſt *runne*, not only to *pace the ground*, or to *make vp the number* of runners, or to *weary your bodies*, or to *ſpend your breathes*, but you muſt *runne* to *obtaine* alſo; ſuch is the Apoſtles coũſell: *So run, that yee may obtaine*, 1. Cor. 9. 24. There is no time of *ſtanding* in this life, we muſt ſtill forwardes. Some came into the *vineyard* at *morning*, & ſome at *noone*; but none received any reward, but they which ſtaide vntill *night*, Mat. 20. 8. *Iacob* prevailed not with God at his firſt wraſtling: but when he had wraſtled with him all *night*, Gen. 32. 26. It is not our praying *for an howre* can do vs good; for we muſt pray *cõtinually*, 1. Theſſ. 5. 17.

[k] Having a long time beene *fed*[l] *delicately* and *brought vp in ſcarlet*, ſhall we now *periſh in the ſtreets*, ſhall we now *imbrace the dounge*? Having a long time had our *heads* of *gold*, ſhall we now (to become like *Nabuchadnezzars* Image) put on [m] *feet of clay*? Having long ſince *begun in the ſpirit*, ſhall we *now end in the* [n] *fleſh*? So ſhall our laſt eſtate, be worſe then our firſt: ſo ſhall we all this while haue runned in vaine. For he *runnes* in vaine, whoſoever he be that *runnes* (*run* he never ſo ſwiftly) that *ſits him downe*, or *ſtands ſtill* before he comes to the *goale*. There is no time of *ſtanding* or *ſitting ſtill* in this life; we muſt ſtill forwards. He that *is righteous*, let him be *righteous ſtill*; he that *is holy*, let him be *holy ſtill*. Since we haue bin once *lightned*, ſince we haue bin *taſters of the heavenly gift*, ſince we haue bin *partakers of the holy Ghoſt*, ſince we haue beene *receivers of the knowledge of the truth*, ſuch be we *ſtill*: & thinke we, that every *bleſſing* of God beſtowed vpõ vs, is a further *calling* and *provocation* of God, as were his callings vpon *Elias*, 1. King. 19. 4, 5.

When God found *Elias* a daies [o] iourney in the wildernes

[k] See my third ſermon on Luk. 9. pag. 56.
[l] Lam. 4. 5.
[m] Dan. 2. 33.
[n] Gal 3. 3.
[o] 1. Kin. 19. 4.

ſitting

ſitting vnder a Iuniper tree, & *ſleeping*, he called vpon him, ſaying, p *vp and eate*, and when he had found him a q ſecond time ſo *ſitting* and *ſleeping*, a ſecond time alſo he called vpon him & ſaid, *vp, and eate, thou haſt a great iourny to goe*: and whē he had travailed r *forty daies* and was lodged in a s *caue*, he called vpó him againe and ſaid, *what doeſt thou here, Elias?* at laſt he was brought forth to the t *mount*, & then alſo there came a u *voice* vnto him, and ſaid, x *What doeſt thou here* Elias? y *Goe* & *returne* by the *wildernes* vnto *Damaſcus*; and do ſo, and ſo.

p. Verſ. 5.
q. Verſ 7.
r Verſ. 8.
s Verſ. 9.
t Verſ. 11.
u Verſ. 12.
x Verſ. 13.
y Verſ. 15.

Here is inſtruction for vs, whether we bee *entred* into our way, or haue *proceeded* in it; whether we be *babes* in Chriſt, or *ſtrong men*; whether *carnall*, or *ſpirituall*; we muſt *vp* and *eate*, and *ſtrengthen* our ſelues; firſt with *milke*, and then with *ſtronger meate*; we muſt *vp* & *eate*, we haue ſtill *a great iourny to goe*, we muſt walke from *light* to *light*, from *grace* to *grace*, from *vertue* to *vertue*, from *knowledge* to *knowledge*: we muſt thinke that alwaies we heare a *voice* calling vs forward, *vp*; *thou haſte a great iourney to go: what doſt thou here, Elias?*

Excellent is that commendation given to the Church of *Thyatira*, *Revel.* 2. 19. *I know thy workes*, and thy *loue*, & thy *ſervice*, and *faith*, and *patience*, and that thy *laſt workes* are *more*, then *thy firſt*. Here was no backeſliding, but great encreaſe; Shee was a true *branch* in that *vine*, which *bare fruit*, *Iohn.* 15. 2. Shee was *purged*, that ſhee might *bring forth more fruit*: ſhee grew vp dayly in Chriſt, and became better and better; fuller of *faith*, fuller of *loue*, fuller of *all good workes*: and as a new borne babe ſhee coveted the ſincere milke of the word, that ſhee might grow thereby: her *laſt workes* were *more*, *then her firſt*.

And the concluſion of the Epiſtle written to this Church, & of al the other Epiſtles written to the other ſixe Churches, is this: ὁ νικῶν, not he, *that draweth his ſword*, nor he, *that fighteth the battles of the Lord*, nor he, *that ſpendeth his blood*, much leſſe he, that *fainteth*, that *flyeth*, that *ſleepeth*, that *ſtandeth*, or *ſitteth ſtill*, but ὁ νικῶν *he that overcommeth*, ſhall z *eate* of the *tree of life*, and of the a *hidden Manna*, ſhall receaue a *white*

z Revel. 2. 7.
a Verſ. 17.

ſtone

ſtone, ſhall be clothed in [b] *white aray*, ſhall be made a [c] *pillar in Gods Temple*, and ſit with God himſelfe *in his* [d] *throne*.

[b] Rev. 3. 5.
[c] Verſ. 12.
[d] Verſ. 21.
[e] *See my third Serm. on Luke 9. p. 57.*

The ſumme of all this is: [e] not every one, but he onely, that *endureth to the end* ſhall be *ſaved*, Mat. 10. 22. Not every one, but he only which is *faithfull vnto the death* ſhall *receaue the Crowne of life*, Revel. 2. 10. Not every one, but ſuch only as are *marked* in their *forheads* with the letter תו; with the note of *perfection* and *perſeverance*, ſhall enter the *inheritance of the bleſſed*, Ezech. 9. 4. ὁ νικῶν, he that overcommeth, [f] ſhall never be hurt of the ſecond death.

[f] Rev. 2. 11.

Let the *dogge* returne to his *vomit*, and the *ſow* to her *wallowing in the mire*; but let vs (like *Abraham*) hold on our ſacrifices till the *evening*, the laſt *evening* of our liues; and a full meaſure ſhall be meaſured vnto vs. If we are *lightned*, endeavour we to encreaſe this *light* in vs, if we haue a *taſt of the heavenly gift*, ceaſe we not to *taſt it ſtill*; if we are made *partakers of the holy Ghoſt*, reſt we not, but walk we from *grace* to *grace*; if we haue receaued *the knowledge of the truth*, let vs *hold it faſt* till our *Lord Ieſus* come, & he will deliver vs from that houre of tentation, which ſhall come vpon all the world, to trie thē that dwell vpon the earth. Thus much of the *perſons*, who alone doe fall into this ſinne. Now ſee we, with what mind this ſinne is committed. For that is my ſecond circumſtance.

If we ſinne willingly. How deſirouſly & with what conſent of mind this *ſinne* is committed, it appeareth partly in this place, by this word (*willingly*) and partly by thoſe wordes, Heb. 6. 6. *they crucifie againe vnto themſelues the ſonne of God, and make a mocke of him. They crucifie againe the ſonne of God*, that notes their *envy* and *malice*; *they crucifie him againe vnto themſelues*, that argues their *willingneſſe*. Their conſciences, & their hearts filled with *envy* and *malice*, doe make thē with all *willingneſſe* commit ſuch abomination. This their *willing mind* to doe ſo ill, may ariſe from three of their conceits.

One is: that *a man may repent when he will*, and this perſwaſion they haue, becauſe, *Ezech.* 18. 21. they find, that *at what time ſoever a ſinner ſhall returne from all his ſinnes, that hee hath*

committed, and shall doe that which is lawfull and right, hee shall surely liue, and shall not die: all his transgressions that he hath cõmitted, they shall not be mentioned vnto him; but *in his righteousnesse that he hath done, he shall liue.* Here they may conceaue that *late repentance* is seldome *true repentance*, and iustly may they feare, lest that *repentance* which they frame to themselues when they are dying, die with them. The first lesson that *Iohn Baptist* taught, was *Repent, for the kingdome of Heaven is at hand*, Mat. 3. 2. The first lesson, that the *Disciples* taught, was *Repent, for the kingdome of Heaven is at hand*, Math. 10. 7. And the first lesson which *Christ* himselfe taught, was, *Repent*, too, *for the kingdome of Heaven is at hand*, Mat. 4. 17. Here is no posting over to the houre of death. *Repentance* must be first of all learned both by young, and old. It is not for a *young man* to say, *I will repent*; for certainely could *Iudas* haue *repented*, whē he had listed, he would never haue § *hanged himselfe*; neither is it safe for an *old man* to say, *I haue repented*: he hath lived long enough to knowe that God is *I am*, and therefore is best pleased with *I am*: he little cares for, *I was*, or *I will be*.

§ Mat. 27. 5. Act. 1. 18.

A second conceit of theirs, making their mind so willing to doe wickedly, is, that the best man that is hath seaven falls every day into grosse sinnes, and here they alleage that place, Prov. 24. 16. *the righteous man falleth seaven times in a day, and riseth againe.* But we may answer, that this place is to bee vnderstood of *fals* into *afflictions* and *calamities*, rather then of *falls* into *actuall sinnes*, and so makes little for their purpose.

Their third conceit is: that their *small sinnes*, or *hidden sinnes* are *no sinnes*, and that their *greatest sinnes*, wherein they liue & lie wallowing most dangerously, are but *sinnes of infirmitie*. And here they are perfit in the reckoning vp of *Peters* fal, *Lots* incest, *Solomons* Idolatrie, *Noahs* drunkennesse, *Davids* murther, *Sarahs* lie, *Rebeceahs* perswading her sonne *Iacob* to beguile his owne father, the theft of *Onesimus*, the many Concubines of the *Patriarchs*, and the like: they finde that the grace of God hath abounded aboue sinne in all these; and why may it not abound aboue their sinnes also? In this resolution they hold

hold on their owne and proper walke. *Impij in circuitu ambulant*, Psal. 12.8. the wicked haue their *waies*: but they are *crooked*, they are *circular endlesse waies*, they *walke by compasse*, not much vnlike their father the *Divell*, who testifieth of himselfe, that he had *compassed the whole earth*, Iob. 1:7. they *walke by compasse* indeed, but never towards the marke, never towards the price, that is set before them. For how can they attaine thereto, as long as they goe thus *wheeling about*, to no purpose, like the turning of a *mill*; which, when it hath laboured the whole day long, is foūd at night in the selfe same place, where it first began? So these men in *circuitu ambulant*, they *walke by compasse*, and when the *night* shall come, their *last night*, the last houre of their liues, they shall bee found, not to haue proceeded one step forwards, except it be in wickednesse.

To this point I say, howsoever *grace aboundeth* aboue *sin*, yet accursed are they, yea ever cursed shall they bee, who doe *sinne*, that *grace*, and blessing *may abound* vnto them, Rom. 6. 1. we are forbidden *to doe* [h] *evill*, where we certainely know *that good may come thereof*; much lesse may wee make the *grace of God* a defence for our *sinnes*. This must bee our shield: *there is no* [i] *condemnation to the righteous*, though hee fall many times a day; but if any man *shall sinne*, presuming of Gods mercies, let such a one knowe that his *damnation* is iust; and himselfe is like that theefe that stealeth, because hee seeth one among twentie pardoned by the Prince.

[h] Rom. 3. 8.

[i] Rom. 8. 1.

Thus you see, *with what minde* this *sinne* is committed, the heart is full of *envy*, full of *malice*, and the minde in all *willingnesse* assenteth. But do not Gods children, having received the knowledge of the truth, *sinne also willingly*? If they do, how thē is it, that they are freed, from *this sinne*, for which *there remaineth no more sacrifice*? This doubt will be cleare if we doe but consider this one position: *The childe of God though he cannot fall* finally *in the end, nor* vtterly *at any time, may notwithstanding fall* grievously, *may fall* dangerously. First, by his default the *graces* of God may be lessened in him: and therefore hath *S. Paule* exhorted the *Thessalonians not to quench the spirit*, 1.

Thess. 5. 19. & the *Ephesians, not to grieue the holy Spirit of God*, Ephes. 4. 30. By his default then the *graces* of God may be lessened in him; yea, they may be so buried in him for a time, as that he may be like a man in a trance, who both by his owne sense, and by the iudgement of the Physitian is taken for dead. Hither may you referre the estate of *Peter*, of *David*, and of others, whom I haue already mentioned vnto you. Secondly, he may fall againe into the same sinne after repentance; and this may wee learne of *Paule* praying the Corinthians in *Christes* 2. Cor. 5. 20 *steed*, that they would be [k] *reconciled to God*; who indeed were reconciled to God before. Thirdly, he may *sin presumptuously*, that is, he may sinne *wittingly*, *willingly* & *wilfully*. Against this *David* praied vnto the LORD, *Psal.* 19. 13. *keepe* thy seruaunt *from presumptuous sinnes*; that he was in danger of them appeareth by the words following, *let them not reigne over me*. Lastly, he may *sinne desperately*; and this is *a fearefull sinne*: he may despaire of Gods mercies for a time, as the incestuous mā was like to doe, as *S. Paule* sheweth, when he saith, *comfort him, lest he be swallowed vp of ouermuch heavines*, 2. Cor. 2. 7. So, true is one part of our former position, *the childe of God may fall* grievously, *may fal* dāgerously. For he may quench the spirit within him, after repentance he may sinne againe; he may sin presumptuously, he may sinne desperatly. *The childe of God may fall* grievously, *may fall* dangerously, yet *cannot fall* finally *in the end, nor* vtterly *at any time*. The reason hereof is this: after that he is *sanctified*, he receiveth from God an other *speciall grace*, you may call it *corroboration*, the strengthning power of Christ. Hence is it that *Paul* praieth for the *Ephesians*, that they may be *strengthened* in the inner man, *Ephes.* 3. 16. and for the *Colossians*, that they might be *strengthened* with the glorious power of Christ, *Coloss.* 1. 11. and of himselfe he saith, that he is able to doe al things through the power of Christ, that *strengtheneth* him, *Philip.* 4. 13. This *corroboration*, this *strengthening power* is that, that *raiseth vp* the children of God as oft, as they are *fallen*. DAVID in the anguish of his soule may say; *I am cast out of thy sight*, O Lord, *Psal.* 31. 22. Marke how this

strengthe-

ſtrengthning power lifteth him vp: firſt, it maketh him confeſſe that he ſpake that *in haſt*; and then it putteth into his minde a *Veruntamen*, a particle of better grace, wherewith he correcteth his haſty ſpeech; *Veruntamen audiſti vocem deprecationũ mearum, cum vociferarer ad te.* I ſaid in my haſt, *I am caſt out of thy ſight*, YET *thou hardeſt the voice of my praier, when I cryed vnto thee.* And in the ſame *Pſalme* verſe 12. he vſeth thoſe harſh words, iarring very vnpleaſantly in his owne eares, & ſtriking out of tune; *I am forgotten, as a dead man out of minde; I am like a broken veſſel.* And here ſee, how this *ſtrengthning power* helps him with a *verò*, a note of better ſound: *Ego verò in te confido,* IEHOVA, *dicens, Deus meus es.* I am forgotten as a dead man out of minde, I am like a broken veſſell; BVT [l] *I truſted in thee,* [l] Pſal. 11. 14. *O* LORD; *I ſaid, thou art my God.* When *Ionas* had beene caſt into *the bottome* [m] *in the middeſt of the Sea*, and *the floods* had [m] Ion. 2. 3. *compaſſed him about*, when all the *ſurges*, and all the *waues had paſt over him*; then (looking on his former diſobedience) he ſaid, *I am caſt away out of thy ſight*, O Lord, *Ion.* 2. 4. and here alſo this *ſtrengthning power* reuiued *Ionas* ſpirits with a *Veruntamen* and an *Attamen*, words of comfort; *Veruntamen pergã intueri in templum ſanctitatis tuæ; Attamen eduxiſti à corruptione vitam meam,* IEHOVA *Deus mi.* I ſaid, I am caſt away out of thy ſight, O Lord; [n] YET *will I looke againe toward thy holy* [n] Verſ. 4. *temple:* The [o] *waters compaſſed me about vnto the ſoule, the depth* [o] Verſ. 5. *cloaſed me round about, and the weedes were wrapt about mine head;* [p] I *went downe to the bottome of the mountaines: the earth* [p] Verſ. 6. *with her barres was about me for ever;* [q] YET *haſt thou brought* [q] Verſ. 7. *vp my life from the pit,* O LORD *my God.*

One hath noted vpon this place, that if it were not (for *Attamen, verò*, and *veruntamen, but, yet, notwithſtanding*, and ſuch like *comforting particles*, our hearts might quake within vs, to ſee ſuch *paſſions* in the *Saints of God.* But it is the Lords property, ever *to ſend a gracious raine vpon his inheritãce, to refreſh it, when it is weary*, Pſal. 68. 9. and true it is that *Hoſea* ſaith, though we looke for a day or two, as if we were dead and forlorne, yet [r] *after* thoſe *two daies, he will reuiue vs*, and *the thirde* [r] Hoſ. 6. 2.

day he will raiſe vs vp, and we ſhall liue in his ſight. So true is the other part of our former poſition, *the childe of God cannot fall* finally *in the end, nor* vtterly *at any time*. For God hath *bleſſed* his children with *repentant* hearts: And ever *bleſſed* ſhall they be, that are ſo *bleſſed* by the Lord.

For he hath made a *decree* with himſelfe, it belongeth to the *new Teſtament*, it is ratified by the death of the Teſtator; it is witneſſed by three in heauē, & by three in earth, & never ſhal it be altered; and this is the DECREE? *At what time ſoeuer a ſinner*, whoſoeuer he be, *ſhall repent him of his ſinnes*, whatſoeuer they be, *and ſhall doe iudgement and iuſtice, he ſhall ſurely liue, he ſhall not die.* If he *truely repent* of his wickednes, he neede not be troubled, either by the vexations of this wretched life, or by the horror of conſcience, or by the malice of many foes, be they men or Devils; and if Devils, be they ſeaven in one, a legiō in an other, all the principalities, all the powers of darkneſſe in the third; for he ſhall be aſſured to haue forgiuenes; & therefore I ſay againe: *At what time ſoeuer, a ſinner*, whoſoeuer he be, ſhall repent him of his ſinnes, whatſoeuer they be, and ſhall doe iudgement and iuſtice, he ſhall not die.

Ezech. 18. 21

Hitherto haue you ſeene, how *willingly* this ſinne is cōmitted, and how Gods children, though *ſinning alſo willingly* are freed from it. In the third place muſt I ſpeake of the *ſinne it ſelfe*.

THE SECOND SERMON.

Heb. 10. Ver. 26.

26 *For if we ſinne willingly, after that we haue receaued the knowledge of the truth, there remaineth no more ſacrifice for ſinne:*

NOW are we to ſpeake of the *ſinne*, frō which we are in this Scripture dehorted. This *ſinne*, ſeated in ſuch a ſubiect, as they are, who *haue receaued the knowledge of the truth*, and proceeding from ſuch a cauſe, as is *a willing, a ſet, & an obſtinate malice* againſt God, and againſt his Chriſt, is the *Sin againſt the holy Ghoſt*. The very naming whereof, before I proceed to the handling of it, cauſeth me to remēber you, and my ſelfe, of two blemiſhes, wherewith the ſpirit of man (in ſuch a buſineſſe as now we haue in hand) vſeth very much to be infected.

1 Too much *boldneſſe*.
2 Too much *feare*.

Solomon hath ſaid, *there is a generatiō, which are pure in their owne* conceite, *and yet are not waſhed from their filthines*, Prov. 30.12. Experience maketh me preſume, that I may as truely ſay: there is a *generation*, that are *wiſe* and *learned* in their own conceit, and yet they are not *waſhed* from their *folly*, yet they are not *waſhed* from their *ignorance*. *Many men will boaſt, every one of his owne goodnes, but who can finde a faithfull man?* ſaith the wiſe man, *Prov.* 20.6. So many thinke *they ſtand*, yet *ſtand not*; many thinke they *beleeue*, yet *beleeue not*, they knowe not what

what faith meaneth: many looke *to be saued*, yet are ignorant who *shall saue them*: many would be counted [a] *masters in Israel*, teachers of others, yet knowe they no more then *Nicodemus*, what it is *to be* [b] *borne againe*.

[a] Ioh. 3. 10.

[b] Vers. 9.

So farre hath this *boldnesse* thrust it selfe, as that now, bee there any talke of *Divinitie*, it is thought but a small matter, for such, whose *neckes are as sinewes of Iron*, and *browes like brasse*, I meane, for careless hearts and venterous tongues, to be vp with *predestination* or the *Sinne against the holy Ghost*. To such what shall I say? Even as one said in the like case: *it were better for them they had neither* tongues *in their* heads, *nor* hearts *in their* breasts, *then that they should delight in their so* vnreverent and vngodly *vsage*. For hereby what doe they else but blaspheme the eternall wisdome of God? It is a faithfull lesson for servants, to be *obedient to them that are* their *masters according to the flesh, in feare & trembling*; you may find it, *Eph.* 6. 5. And shall we, *servants* to that great LORD, our *master according to the Spirit*, when we enter talke of his *word, not feare?* shall we *not tremble?* shall we at his greatest mysteries, be *careless & mockers?* The knowledge of Gods *predestination* should cast downe our proud reason, even to the ground; it should make vs confesse before him, that all his doings are secret, all his iudgements *vnsearchable*, all his waies *past finding out*; yet we like fooles, vnwilling (though wee should bee *brayed in a morter*) to let our *foolishnesse* depart from vs, doubt not at all, to examine the *high iudgements* of God, as if they were pliable to our foolish reason.

And so likewise, the *Sin against the holy Ghost*, is mentioned to make vs *feare*, to work in vs *the feare of the* LORD, which is, as a *well-spring of life*, to free vs from all the snares of death, to make vs loue the LORD, & learne al his iudgemēts, to assure vs so farre of his favour as that we cannor possibly sinne against his spirit: yet we, as discontent herewith, put all feare apart, & make no end of questioning, whether the *Sin against the holy Ghost*, be this *sinne?* or that *sinne* when (God knoweth) at al *sinnes* we make but a iest. Iustly may we feare, least God say to

vs

vs, as once he said to the wicked, Psal.50.16. *Quid tuâ, vt enarres decreta mea?* Gods *ordinances* being *holy* & *pure* should not come into mouthes given to *filthinesse*. With what face then dare men of *vncircumcised* mindes and mouthes, medle with such holy mysteries, either publikely, or privatly? *Quid tuâ, vt enarres decreta mea?* What hast thou to doe to declare mine ordinances? doth it belong to thee to take my covenant in thy mouth? saith the Lord. You see how farre *too much boldnesse* carieth vs headlong.

The other fault I spake of was *too much feare*.

Some there are (and they none of the worst of vs) who by the singular mercies of God haue so beene humbled, as that they *cover their faces*, and *hang downe their heads* at the remẽbrance of their sinnes. To such every sound of the *Sin against the holy Ghost* is a piercing of their hearts: they stop their ears at the name of it: they would not haue it spoken of at all, for feare lest themselues should bee holden in the transgression. In which their opinion they seeme to accord with those, who hold of *predestination and election*, that they are matters not to be thought of, too high for mans learning. Which conceite was first founded in the forge of a *Popish braine*, & thence hath beene derived to vs.

Hence sprang that their comfortlesse lesson; *hope well, and haue well*: and that their assertion leading vnto wilfull blindnesse; *it is not the dutie of a man to knowe his election*. In the 2. to the Corinth. 13 5. it is thus written: *Proue your selues, whether yee are in the faith: examine your selues; knowe yee not your owne selues, how that* Iesus Christ *is in you, except yee bee reprobates?* Consider the words. Shall God here by his Apostle bid, *proue*, and dares man say, *doubt?* Shall God bid, *examine*, & dares mã advise vs, *only to hope?* Shall the spirit of truth command vs *to knowe our salvation*, and dares a lying spirit in the mouthes of false prophets account it *presumption* to *knowe our salvation?* To this purpose is it, that S. *Iohn* exhorteth you, 1. Iohn. 4. 1. *Trie the spirits, whether they are of God*, or not.

As for those in whose eares the naming of this *Sin against*

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the holy Ghoſt ſoundeth harſhly, Chriſt hath ſaid the ſumme of all that hath beene ſaid:[c] *Feare not* my *little flocke, for it hath pleaſed your father to giue to you a kingdome*, not momentary, but eternall, purchaſed not with gold and ſilver, but with the moſt precious bloud of his only ſonne, and therefore may yee well be aſſured, that he will alſo giue you *victory* over *ſinne* & *death*.

[c] Luk. 12. 32.

This great and heinous *Sinne*, bee it what it will, (let it never diſcourage you) it cannot hurt you; it is none of yours. This *ſinne*, is the *ſinne* of thoſe that haue *deſpiſed knowledge*; but like as the Hart deſireth the water brooks, ſo doe your ſoules *thirſt after more knowledge of the Lord*. This *ſinne* is the *ſinne* of ſuch, as haue *contemned the Croſſe of Chriſt*; but the delight of your liues is therein. This *ſinne* is the *ſinne* of ſuch, as haue *made the world their God*, but your God with whō yee walke, in whoſe feare you liue, hath had ſuch mercy on you, as that yee account all the world but dung, to the end yee may winne Chriſt. And therefore I ſay againe: this great and heinous *ſin*, be it what it will, (let it never diſcourage you) it cannot hurt you, it is none of yours. Whereſoever they dwell, that haue thus *ſinned*, and are in this *condemnation* (be of good comfort) God himſelfe beareth you witneſſe, that their tents and their tabernacles are not neere you.

Thus haue wee beene warned, touching Gods *holy myſteries*, that we be neither *too bold*, nor *too fearefull*: let vs now, walking in the midſt betweene both, betweene *feare* & *boldneſſe*, drawe neere with reuerence; and with glad and faithfull eares, abide we the hearing of this *ſinne*; let vs not bee ſo fooliſh, either *to feare the ſmoake*, ſince the fire cannot hurt vs; or *to wade too farre*, ſince the depth may deuoure vs.

[d] *Deſperatio, Præſumptio, Impœnitentia, Obſtinatio, Impugnatio veritatis agnitæ, Inuidia gratiæ fraternæ. Angelus del Pas Enchirid. Scholaſt. Theolog. Sect. 2. lib. 2. c. 1. p. 56.*

Now then, not to trouble you long, with thoſe [d] ſix kindes of *ſinnes againſt the holy Ghoſt*, much ſpoken of by the *Schoolemen*, as namely, *preſumption* of Gods mercies, and Deſpaire cōtrary to preſumption, and the *Oppugning of the known truth*, & *the Enuying of all the good gifts and graces in our brethren*, and *Obſtinacie*, & *Impenitencie*; let it bee ſufficient for vs to vnderſtand

ſtand, that in the word of God, there is mention of one onely *ſinne* ſo called. In Mat. 12.31. as alſo in Mark. 3.29. and Luke, 12.10. it is called *the blaſphemie againſt the holy Ghoſt*. You ſhall finde it at large deſcribed, if with theſe words of my text you will conferre thoſe other places, as Heb. 6.4,5. 2. Pet. 2. 20. 1. Ioh. 5.16. All which will manifeſt, that there is but one only *Sinne againſt the holy Ghoſt*.

As for *the repining at our brethrens good*, being but a breach of the ſecond *table*, & touching *the preſuming vpon Gods mercies*, being but a kind of *hypocriſie*; I ſee not how they may bee called *Sinnes againſt the holy Ghoſt*.

The other foure indeed haue ſome reference to this Sinne. *The falling away from the knowne truth*, and *obſtinacie*, are in the nature of this ſinne: *finall impenitencie*, is a conſequent, a puniſhment of it, and ſo is *deſpaire*. And here becauſe there goes ſomewhat a generall conceit that *deſpaire* indeed is the *Sin againſt the holy Ghoſt*, let me ſhew you ſome differēce between *that Sinne* and *deſpaire*.

This *Sinne againſt the holy Ghoſt* is a blaſphemie ſpoken againſt the knowne truth; ſo is not *deſperation*, though ſometimes it be a puniſhment of this ſinne. This *Sinne againſt the holy Ghoſt* bringeth with it finall impenitencie; it ſhall bee impoſſible for ſuch a ſinner to repent; ſo is it not in *deſperation*. A *deſpairing mā* may repent. This *Sinne againſt the holy Ghoſt*, is a deniall of Chriſt, ariſing from a ſet, a wilfull, and an obſtinate malice; ſo is not *deſperation*; for it may ariſe either through ignorance of a mans owne eſtate, or through horror of conſcience for ſinnes committed, or through an often relapſe into ſome ſinne, or through a ſerious conſideration of our owne vnworthines, or by abiuratió of the truth through compulſion and feare. The ſumme of all is, *the ſinne againſt the holy Ghoſt* is a ſinne of the *Reprobate*, but Gods *choſen children* may fall into deſpaire.

For whoſe comfort let me adde a word or two. It is a true ſaying, God in ſome ſenſe may be ſaid *to forſake his children*. Elſe why ſhould DAVID ſay, *Pſal. 77.7,8,9. Will the Lord ab-*

ſent himſelfe for ever? Will he ſhew no more favour? Is his mercie cleane gone for ever? Doth his promiſe faile for evermore? Hath God forgotten to be mercifull? Hath he ſhut vp his tender mercies in diſpleaſure? Elſe why ſhould IONAS ſay, chap. 2. 4. *I am caſt out of thy ſight*, O Lord? Elſe why ſhould GEDEON ſay, Iud. 6. 13. *Now the* Lord *hath forſaken vs, and delivered vs into the hands of the* Midianites? Elſe why ſhould the *Saviour* of vs all ſay, *Mat.* 27. 46. *My* God, *my* God, *why haſt thou forſaken me?*

It is manifeſtly true, God in ſome ſenſe may be ſaide *to forſake his children*, and thus it is. God *hides* his graces for a time, and *covereth* them even within his children; he takes them not quite away; only he removeth all ſenſe, and feeling of them: & ſo farre forth he forſaketh them. The reſemblaunce is vſually made by your *trees* in the winter ſeaſon. They are beaten with winde and weather; they beare neither leafe, nor fruit; they looke, as though they were *rotten*, and *dead*. The reaſon you know; the ſap lies hid in the root. It is no new thing, nor ſtrãge to ſuch as tread in the pathes of godlines, to haue their *ſoules* like affected to thoſe your *trees*. The time of *comfort* will paſſe away & *tentation* follow, & then is the winter for your *ſoules*; then ſhall yea be, as beaten with winde and weather; as bearing neither leafe nor fruit; and looke, as though yea were rotten and dead. The reaſon is plaine: Gods graces do lie hidden and covered for a time within the cloſets of your hearts. But as your *trees* do ſpring againe, and beare both leafe and fruit, receiving comfort of a better ſeaſon, ſo ſhall *you*. *You* ſhall be reſtored, God will turne *your mourning* into *ioy*; God will *looſe your ſacke*; God will *gird you with gladneſſe*.

Here may we learne this leſſon: *Cuncta dei opera ſunt in mediis contrarijs*; it is Gods vſe, in, and by one contrary to worke another. A man would thinke, that an *infinite hoſt of enemies* could not be overcommed without an exceeding great multitude. But it was the Lords doing; *Gedeon* with his *three hundred ſouldiers* put to flight *ſuch an hoſt*, Iud. 7. 21. A man would thinke that *clay* and *ſpittle* tempered together ſhould *put out*

ones

ones eies. Wonderfull are the Lords doings: Christ vsed *clay* & *spittle* so tempered, as a meanes to giue sight vnto the blinde, *Ioh.* 9.6. A mā would thinke water should put out *fire*. Behold the finger of the Lord! *Elias* poures *water* on his sacrifice, and fils a trench with *water* to make his sacrifice *burne*, 1. King. 18. 35. The like you may obserue in the worke of *Grace* to salvation. A man living long in security hath at length his eies opened to see his sinnes, and heart touched to feele the intolerable burdē of them; now he bewailes his wretched estate, with anguish, with bitternes of heart, & thinkes that God will presently make him a firebrand of hell: see how by this *contrary* the *contrary* is wrought. The Lord is now about to worke and frame in his heart *sanctification*, and such *repentance*, as never needs to be repented of.

A man that hath had some good perswasion of Gods favor in *Christ*, comes now at last vpon many occasions to be troubled, and to be overwhelmed with *distrustfulnesse* & grievous *doubtings* of his salvation. Now he iudgeth himselfe to haue beene but an *hypocrite* in former times: for the present time, he thinkes himselfe a *castaway*: and see here how by this *contrarie* the *contrary* is wrought. For now indeed the Lord doth nothing else, but exercise, fashion, and increase his weake faith. *Cuncta Dei opera sunt in mediis contrarijs*. The graces of God peculiar to the elect, are begun, increased, and made manifest in or by their *contraries*.

And therefore if any, whose *delight* hath heretofore seemed to haue beene in the *Law of the Lord*, shall *despaire* at his end, we must (for so we learne in this place) leaving secret iudgements to God, in charity iudge the best of them. We must not weigh their speaches; for men in such cases speake, *not as they are*, but as they feele themselues to be. We must rather looke vnto God, who at all times, & especially in temptations, (such are his mercies) accepts the *will* for the *deed*; a willing mind to obey God, for *faithfull obedience*; a willing minde to repent their sinnefull liues; for *perfect repentance*.

But happyly some will doubt, if a man in *despaire* make a

way himselfe, if he spill his owne bloud, what may then bee thought? The case, I graunt, is very fearefull; yet still must we cary the same opinió. For if Gods iudgements are very secret; if for any thing we know, a man *may repent* in the very agony; if none of vs be able to comprehend, the *bottomles depth* of the graces and mercies which are in Christ, we shoulde not dare (passing the bounds of charity) giue too rash a censure, but rather pray in the spirit, that God come not vpon vs with the like visitation.

Thus haue we seene the difference betweene *despaire* & the *Sinne against the holy Ghost*, as also what cõfort, what ioy may from thence shine vnto feeble and weake spirits: Now seeke we farther into this sinne. Let vs first consider, *what manner of rebellion it is*. Secondly *in what regard it is so named*. Thirdly, *what obiect it hath*.

The manner of rebellion, namely, how farre they fall awaie, who haue fallen into this sinne, we shall perceiue, if we looke vnto the beginning of the sixt chapter of the Epistle to the Hebrewes. There verse 1.2. the Apostle speaketh of *repentance frõ dead workes*, of *faith towards God*, of *the doctrine of baptisme*, & *laying on of hands*, of *the resurrection from the dead*, and of *eternall iudgement*. All these he calleth the *beginning*, the foundation *of Christianity*. Then verse the 6. he speaketh of an *apostacie*, of a *falling away* from all these points, even from the foundatiõ and first *beginnings of Christian faith*, giving vs thereby to vnderstand, that they who are holden in this transgressiõ & haue sinned this sinne, haue forsaken *all the principles of religiõ*, haue lost their former light, haue departed from their first vnderstãding. As for *repentance*, they cast it behinde them, and the first *faith*, they regard it not: they esteeme *baptisme* no more then the washing of their hands, neither care they to be received in to the Church of God: *the resurrection of the dead*, that feedes them with many a merry conceit; they thinke pleasantly with thẽselues, *what manner of bodies they shal haue, of what age these their bodies shall be, whether they shall haue haire* and *nailes*, and the like. But *the eternall iudgement*, the remembrance indeede thereof

thereof ſometiines frighteth them, yet are they incouraged againe, when they think, *how farre of it is*. So preferre they darkneſſe before light, ignorance before knowledge, errour before hope, infidelity before faith, ſhame before glory, a curſed death before eternall life.

They are *fallen away from repentance*, and therefore impoſſible ſhall it be for them to *repent*; they are *fallen away from faith* towards God, and therefore never may they hope to *beleeue* againe; they are *fallen away from the doctrine of baptiſme, & laying on of hands*, and therfore are they not likly any more by thoſe meanes to be illuminated; they are *fallen away from the doctrine of reſurrection*, and therefore though they *riſe againe*, it ſhall be to their owne *confuſion*; *they are fallen away, from the doctrine of eternal iudgement*; and therefore ſhall *eternall iudgement* ſwallow them vp.

It is no more but thus: they haue *fallen away wholy from* CHRIST, they haue *deſpiſed the ſweet graces of the* HOLY SPIRIT, *wherewith they once were lightened*, and therefore ſhal they be *fed with wormewood*, and be made *to drinke the water of gall*; and not this only, but let all the rivers aud ſtreames of freſh water, which *glad the city of God*, and comfort the ſoules of the faithfull, runne alſo into their ſoules, they will reſiſt them and driue them backe, they will admit no entrance for any perſwaſion of the graciouſnes and kindnes of the Lord, though it be preached a thouſand times. They haue *ſinned againſt the holie Ghoſt*, and *condemnation is their portion*. You ſee *in the manner of rebellion*, how farre they may *fall away*; now for the name.

It is not called *the Sinne againſt the holy Ghoſt*, as if it were againſt the *Godhead of the holy Ghoſt*: for the ſame *God* is alſo *father* and *ſonne*: The *godhead of the Father, of the Sonne, and of the holy Ghoſt is all one, their glory is equal, and their maieſty coeternall*: nor is it ſo called, as if it were againſt *the perſon* of the holy Ghoſt, for that is no greater then *the perſon* of the father and of the ſonne: *The whole three perſons are coeternall together and coequall. Nunquid alia eſt offenſa filij, alia ſpiritus ſancti*, ſaith S. *Ambroſe De ſpiritu ſancto Lib.* 1. *cap.* 3. His anſwer is;

Sicut

Sicut vna dignitas, sic vna iniuria. Can *the holy Ghost* bee grieved, and *the sonne* well pleased? No; *Sicut vna dignitas, sic vna iniuria.* The *Father*, *Sonne*, and *holy Ghost* haue all one glory, & therefore an iniurie done to *one*, is done to *all*. *Trium personarum non sunt diuisæ offensæ*, saith the Master of the Sentences, *Lib.2.Dist.43.art.4.* It is impossible, that a sinne committed against the *holy Ghost*, should not also bee committed against *the Father*, and against *the Sonne*; yet saith he, *Peccatorum genera distincta sunt*; you may vse a distinction betweene sinnes: where he sheweth that although *power*, *wisdome*, & *goodnesse*, be one and the same in all *three persons*, yet sometimes in a more peculiar sort, there is ascribed, *power* to the father, *wisedome* to the Sonne, and *goodnesse* to the goly Ghost; and hence ariseth this distinction of sinnes. If a man sinne through infirmitie, he may be said to sinne against the *Father*, for in him is *power*; he is the father of might. If hee sinne through *ignorance*, he may be said to sinne against the *Sonne*, for in him is no want of knowledge; he is the *wisdome* of the Father. If he sin through *wilfull malice*, hee may bee said to sinne against the *holy Ghost*, for in him is all *goodnesse*; his office is to *sanctifie*.

You see then why this *Sinne* is called *the sinne against the holy Ghost*; not because it is against the *Godhead* of the holy Ghost, nor yet because it is against *the person* of the holy Ghost; but because it is against *the goodnesse* of the holy Ghost: *against the goodnesse*, that is, *against the graces of the holy spirit* given vs to the setting out of the praises of the LORD. For whosoever shall *despise* those good graces, & turne them *to the contempt* of Gods maiestie and glory, and *tread thē vnder foot*, and *account them prophane*, and *purposely*, and *wilfully*, and *malitiously* carry them away to all wantonnesse, hee *crucifieth againe vnto himselfo the sonne of God*, hee *despites the spirit of grace*, he sinnes against the holy Ghost. Heb.6.6.

I shall not need to speake of the *obiect*, which I proposed vnto you in the third place; the two former notes haue made it sufficiently manifest, that the malice of this sinne is directed against *the whole* TRINITIE, against *the very maiestie of God* him-

himselfe, and against his *Christ*: it directly respecteth the first table of the morall law, It is not any particular slipping aside, it is *a generall defection*, a *generall apostacie from God*, and that *totally*.

Here should I shew you, what *punishment* is provided for *such sinners*: but that discourse is better fitting the later words of my Text. Yet that wee bee not swallowed vp by secure and careleſſe living, as long as we heare nothing of any *punishment* due for so great a sinne, let it not be troublesome to vs at once to take a view of it.

Certaine it is, an *end* shall come vpon them, yet *never shall they end: death* shall take them away, yet *never shall they die*; they shall be *in fire vnquenchable*, yet shall *see nothing*, for the *darknesse* so palpable; *everlastingly shall they burne*, yet *not cõsume*.

You may read of *the wine of giddinesse*, Psalme 60. 3. of a strange kinde of *worme*, Esa. 66. 24. of the *winepresse of Gods wrath*, Revelat. 14. 10. of *fire* and *brimstone*, Ezech. 38. 22. All these, & (if worse may be) many more worse then these, are for so many torments, assuredly allotted them. Their cup is a *cup of the deadliest wine, that ever yet was tasted*, even the *wine of Gods wrath*, wherwith they shall be filled for evermore; their *worme*, is *a worme, that never leaveth gnawing*. They shall bee tormented before the holy Angels, and the lambe in *fire* and in *brimstone*: not such as fell vpon *Sodome* and *Gomorah*; (for so might they haue some hope at length to bee dissolved into heaps of ashes, or clouds of pitch) but in *fire* and *brimstone*, ascending from a mine without bottome, burning in the lake of death, giving them no rest, either day or night. The smoke of this their torment ascends for evermore, and is appointed to continue, for a time, and times, & no time, even when *time shal be no more*, Rev. 10. 6. When *time shall be no more*, yet then shall their torment continue, & that in such a measure as *no eye* hath ever seene the like, *no eare* hath ever heard the like, *no tongue* hath ever vttered the like, *no heart* hath beene, is, or shall bee able ever to conceaue the like.

Having thus pointed at their *punishment*, let vs now consider the *degrees*, by which they haue ascended to that *fulnesse of their iniquitie*, as also how far our selues haue troden in their steps.

The degrees are these.

1. They are *deceaued by some sinne*.
2. By the same sinne *their hearts come to be hardned*.
3. This hardnesse of heart by continuance breedeth in thē *wickednesse*, and *perversitie*.
4. There followeth *incredulitie* and vnbeleefe.
5. After their vnbeleefe, they fall to *a generall apostacie*, necessarily, and that immediatly. Necessarily and immediatly *they fall away from faith in Christ*.

These are the degrees: first *deceit by sin*, then *hardnesse of heart* arising from deceit, the heart being hardned it becommeth *wicked* and *perverse*, this wickednes and perversitie of heart, causeth *incredulitie* & *vnbeleefe*, whereby is wrought that highest step, *generall apostacie*, and *falling away from God*. The two first steps haue beene & are vsually trodden in by vs: namely *deceit by some sinne*, and *hardnesse of heart* by the same.

That *old Prophet*, 1. King. 13. 11. entised a younger Prophet contrary to the commandment of God, to * turne home with him, and to *eate* and *drinke*, but at the last he cursed him for his labour, and his curse tooke effect, for as hee returned hee was *slaine by a * lyon in the way*. Not much vnlike is Satans dealing with vs. He entiseth vs to sinne, from which wee are, by the Lords commandment, to fly, as from a serpent; wee haue yeelded vnto him, and haue sinned; but hee hath cursed vs for our labour; only as yet, we haue not met with any lion in the way. Notwithstanding sinned we haue, and that not once only: for Satan hath deceaued vs still, and wee haue yeelded still vnto him, & still haue we sinned. And are not our hearts now hardned with sinning? Yes, very much hardned.

* 1. Kin. 13. 18.

* Vers. 24.

I grant, it may be, our cheekes wil bee red *to talke of Christ*, as theirs were, who went to * *Emaus*, and we will blush apace to seeme so holy; but the *Blackmore* wil blush faster then we, when

a Luk. 24. 13.

when fearefully,& fowly we ſinne againſt the Lord. Be there any ſinne,that delighteth vs more then other, wee will take part with *Naaman*,(* *let God be mercifull vnto vs if he will*)we will not leaue it,we will wallow in it,ioy in it, liue in it, grow old in it. Doe wee not bath this matter of earth and wormes meat,wherewith we are clogged, in all pleaſure and eaſe, as if there were neither corruption to rot it,nor Heaven to receaue it, nor Hell to burne it?

* 2.King.5.18

Behold the progreſſe,ſinne hath made in vs: firſt there was *titillatio delectationis in corde*,then followed *conſenſio*,then *factum*,then *conſuetudo*.Firſt *Satan* ſlily crept into our hearts, & there he moued a *tickling delight*, which ſo well pleaſed vs, that by and by we *gaue conſent* thereto; and to ſhew that our cõſent was not in vaine, we were not long before we brought it *into fact*, not long,I ſay, before wee did that wicked deed, whereto we were incited;and done it we haue, and that not once or twiſe only,but many times, now it is become a *cuſtome*.And yet doe we ſecurely ſleepe?See wee not the danger we are in?Surely the next ſtep we make, after we are accuſtomed by hardnes of heart to yeeld vnto the deceit of ſinne, except God giue vs grace to returne,can be no other,then *into a wicked and perverſe heart*,and then will follow *incredulitie* & *vnbeleefe*, whereupon *immediatly* and *neceſſarily* muſt enſue the higheſt degree,even *generall apoſtacie*, & *falling away from God*.

In which caſe at this time I ſay no more vnto you, then the Apoſtle ſaid vnto the *Hebrewes*,chap.3.12,13. *Take heed*, my *brethren*,*leſt* at any time *there be in any of you an evill heart*, & *vnfaithfull*,*to depart away from the living God*; *Exhort one another dayly*, *while it is called to day*, *leſt any of you bee hardned through the deceitfulneſſe of ſinne*.

THE THIRD SERMON.

HEBR. 10. VER. 26.

26 *There remaineth no more sacrifice for sinnes.*

WE are now come to the first reason vsed by our Apostle, to dissuade vs from cõmitting so vile a sin, as is the sin against the holy Ghost. *There remaineth no more sacrifice for sinnes.*

Here let vs first consider, how true it is which *Novatus* hath collected out of these words, namely: *that, whosoever sinneth after he is baptised, his sinne is not possibly pardonable.* Secondly, let vs examine that which these words do naturally afford, & that is, that *the Sinne against the holy Ghost is not at any time, nor can ever be, forgiven.* Of both these at this time.

This Sermon was preached Ianu. 4. 1598.

To spend the time in delivering, whence and what *Novatus* and his followers were, and at what time they first sprang vp, I hold it needlesse, for that, it would but little advãtage the vnderstanding of the younger, and the rest already know it better then my selfe. The cõsideratiõ of this doctrine may be materiall for vs all. For if it be true, *that they which sinne after Baptisme once receaved*, be it either of ignorance or of infirmity, *cã haue no hope of pardon for their sinne*, are not we, who hitherto haue learned the contrary, of all men most miserable? Haue we not

not iuſt cauſe with thoſe men of Iſrael, *Act.2.37.* to be *pricked in our hearts*, and to cry out as they did, *Men and brethren what ſhall we doe?*

For defence of their opinion, they ſuppoſe the Scriptures to be very pregnāt, alleaging theſe words of my text: *If we ſin wilfully after that we haue receaued the knowledge of the truth there remaineth no more ſacrifice for ſinnes*: as alſo thoſe other words, Heb.6.4. *It is impoſſible that they which were once lightened, & haue taſted of the heauenly gift, and were made partakers of the holy Ghoſt, and haue taſted of the good word of God & of the power of the world to come*, it is impoſſible for ſuch, *if they fall away to be renued by repētāce*. Out of both which places their cōceit is framed: they affirme, that a man in *baptiſme* is waſhed from all his filthineſſe, and cleanſed from all his ſinnes, but if he ſhall *fall afterwardes*, that then there *remaineth no more ſacrifice for his ſinne*, that then, he cannot poſſibly be renewed by repentance; ſo vnpardonable do they iudge a *relapſe into ſinne*.

The fathers of the Weſterne Church miſcōceiving theſe two cited places, as in the one vnderſtanding by παραπεσόντας, but an ordinary falling, in the other by ἁμαρτανόντων, a ſinning only in generall, whether of ignorance, infirmity, or otherwiſe; miſconceiving (I ſay) theſe two places, yet vnwilling to ſubſcribe to ſo foule an hereſie, haue reiected this *Epiſtle* as vnfit to proue any principle in religion, haue accoūted it, as *not Canonicall*.

But we need not vſe any ſuch ſhift to anſwere the argumēt of the *Cathariſts*. That ſpirit of truth, which was lōg ſince promiſed to come, and to lead vs into all truth, is already come & hath given ſufficient witneſſe to the vnreſiſtable authoritie of this Scripture: & withall hath taught vs, that theſe places muſt be vnderſtood of that *ſinne, which is to death*; of that ſin, wherein men of deſperate malice againſt Chriſt, *vniverſally* and *wholly, fall away* from religion. For the holy Ghoſt ſaith not, *if they fall*, but παραπεσόντας, *if they fall away*; and in the ſame, Heb.6.6. it is added, *they crucifie againe vnto themſelues the ſonne of God, & make a mocke of him*; and Heb.10.29. it is ſaid, that *they trā-*

ple vnder foot the Sonne of God, that they *count the bloud of the Testament an vnholy thing*, that they *despite the spirit of grace*, & in the 26. verse the word ἑκουσίως, translated with vs *willingly*, imports somewhat more, as if, *to sinne willingly*, were *to sinne, because a man will sinne*, and that is, *to sinne wilfully*.

These places then thus vnderstood proue (I graunt) an *impossibility of pardon*; but it is to such, as commit *that sinne, which is to death*, and fall away from their first light; to such, as *crucifie againe vnto themselues the sonne of God, and make a mocke of him*, and *trample him vnder foot*; to such, as *count the bloud of the Testament an vnholy thing, and despite the spirit of grace*; to such, as *sinne* ἑκουσίως, only *because they will sinne, purposely, wilfully*, and *maliciously*: to such (I graunt) these places proue an *impossibility of pardon*: but that a man, sinning *ignorantly*, or of *infirmity*, should be past hope of forgiuenes, these places proue not: and therefore make nothing at all for defence of the *Catharistes* opinion.

They presse vs yet, for the further establishment of their cõceit, with old *Elies* words, 1. Sam. 2. 25. *If one man sinne against another, the iudge shal iudge it; but if a man sin against the* LORD, *who wil plead for him? Who will plead for him?* that is, say they, *no mã shal plead for him*. For God is iust, & wil take vengance vpõ him, that sinneth against him: no mã shal plead for him. *S Ambrose l. 1. de pœnitentiâ c. 8.* much disliketh this their exposition; and there sheweth by other like speeches in the Scripture, that these words are not necessarily to force that meaning which they would haue. Ps. 15. 1. *David* saith LORD *who shal dwel in thy tabernacle, who shall rest in thy holy mountaine? Quæritur quis, non excluditur*; the question is, *who shall dwell in the Lords tabernacle?* Every one is not excluded from so dwelling: for in the words following it is answered, *He that walketh vprightly, and worketh righteousnes, & speaketh the truth in his heart*, hee shal never be moued; he *shal dwell in the tabernacle of the Lord, he shall rest vpon his holy mountaine*. Psal. 24. 3. the same Psalmist hath likewise said, *who shall ascend into the moũtaine of the* LORD? *and who shall stand in his holy place?* And here also *Quæ-*

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ritur QVIS, *non excluditur*, the queſtion is, *who ſhall aſcend into the mountaine of the* LORD? Every one is not excluded from ſo aſcending. For the verſes following are a ſufficient anſwer: *He that hath innocent hands, & a pure heart, that hath not lift vp his minde to vanity, nor ſworne deceitfully*, even *he ſhall receaue a bleſſing from the* LORD, *and righteouſnes from the God of his ſalvation*, he ſhal *aſcend into the mountaine of the* LORD, *and ſtand in his holy place*. Luk. 12.42. the LORD hath ſaid; *who is a faithfull ſteward, and wiſe, whom the maſter ſhall make ruler over his houſhold, to giue them their portion of meate in ſeaſon*: and here a-againe, *Quaeritur* QVIS, *non excluditur*. The queſtiō is, *who ſhall be a faithful ſteward?* Every one is not excluded from ſo being. For that which followeth, importeth as much: *Bleſſed is that ſervant* (ſaith the LORD) *whom his maſter, when he commeth, ſhall finde ſo doing.*

Other like places are cited by this Chriſtian *Biſhop* to the ſame purpoſe; after all which hee giueth his iudgement vpon the words of old *Ely* alleaged by the *Novatians*, for confirmation of their opinion. The words as you heard, are theſe; *If one man ſinne againſt another, the Iudge ſhal iudge it: but if a man ſin againſt the* LORD, *who will plead for him?* The vulgar tranſlation hath, *Quis orabit pro eo?* If a man ſin againſt the *Lord*, who will pray for him? *Quis orabit pro eo?* that is, ſaith S. Ambroſe, *Singularis vitæ aliquis debet orare pro eo, qui peccavit in Dominum*: Some man of exceeding integritie muſt pray for him that hath ſinned againſt the LORD. His reaſon is added, *Quia, quo maior eſt culpa, eo maiora ſunt quærenda ſuffragia*, becauſe the greater the ſinne is, ſo much the more worthy muſt the perſon be, that by prayer ſhall obtaine pardon for ſuch ſinne. I leaue this Fathers expoſition, and ſhew you a more naturall; & that is this: *If one man ſinne againſt another, the Iudge ſhall iudge it*, that is, if one man doe iniury and wrong vnto another, there may be a compoſition and an agreement made betweene them, either in Eccleſiaſticall or civill policie: *but if a man ſinne againſt the* LORD, *who will plead for him?* that is, if a man ſinne *inuolun*, only becauſe he will ſinne, if he ſinne *elatâ manu*, Num. 15.30. *with*

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a high hand, not only *presumptuously* & *secretly*, but *openly*, *perversely*, *contẽptuously*, *malitiously*, neither fearing nor regarding God nor man, *exscindendo exscinditor anima illa*, it is the Lords irrevocable sentẽce, Num. 15. 31. *that persõ shal vtterly be cut of*, that soule shall die the death. Behold (saith the Lord to Samuel) 1. Samuel, 3. 11. *I will doe a thing in* Israel, *whereof whosoever shall heare, his two eares shall tingle: I will raise vp against* Elie *all things which I haue spoken concerning his house; when I begin I will also make an end; I haue told him, that I will iudge his house for ever, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he staid them not: Now therefore I haue sworne vnto the house of* Elie, *that the wickednesse of* Elies *house shall not bee purged with sacrifice nor offring for ever. I haue sworne* (saith the LORD) *vnto the house of Elie &c.* which words are a sufficient evidence, to shew, what sinne it was that *Elie* did meane; even that sinne, which *shall not be purged with sacrifice nor offering for ever.* And therefore wee may bee bold to grant that those words of *Elie* doe proue *an impossibilitie of pardon*, but it is to such as doe sinne *Elatâ manu*, with an high hand, only because they will sinne, *openly*, *perversly*, *contemptuously*, *malitiously*, to such I say, wee may bee bold to grant, that these words doe proue *an impossibilitie of pardon*; but that a mã sinning *ignorantly*, or *of infirmitie*, should haue *no hope of forgiuenesse*, they proue not, and therefore make nothing at all for defence of the *Catharists* opinion.

I will not stand to refute other their reasons, vsed by them for the further confirmation of their opinion. S. *Ambrose* (to whom I referre you) hath very cõfortably discoursed against them *Lib.* 1. *de pœnitentiâ*, and *the thirteene first chapters of that booke*: and so hath S. *Cyprian* in that his tract written to *Novatianum* thę Hereticke. My endeavour shall bee to proue a doctrine contrary to theirs. I may comprise it in this proposition. *They which stand by grace may fall, and yet be pardoned.* Which proposition devides it selfe into two parts severally to be confirmed, 1. *the chosen of God* (for they only stand by grace) *may fall.* 2. *notwithstanding their falls, they may find pardon.*

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The former (namely, that *the chosen of God may fall*) I shall not need much to proue, since the truth thereof is sufficiently witnessed by each mans conscience to his owne heart. Yet lest happily some one or more, through the abundance of knowledge given from aboue shall thinke better of themselues, thē meete is, I will bee bold to remember them of S. *Paules* estate, who 2. Cor. 12.7. speaketh thus of himselfe; *Least I should bee exalted out of measure through the abundance of revelations, there was given vnto me a sharpe pointed stake in the flesh, the messenger of Satan to buffet me. Because I should not bee exalted out of measure there was given mee*, saith hee, σκολοψ τῇ σαρκί, *a sharp stake fastned in my flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure*: meaning hereby, that how glorious a vessell soever he seemed to be in the eyes of men, yet in him there was a *rebellion of the flesh against the spirit*.

If such were blessed *Paules* estate, what may the best liver that now is professe of himself? Surely as much; that there is in him also a *rebellion of the flesh against the spirit*, that hee hath had many *falls*, yea *such falls*, as his very remembrāces of them, are like so many *knives* in his eies, so many *thornes* in his sides, so many σκόλοπες τῇ σαρκί, even *sharpe pointed posts driven into his flesh* to vexe him, as long as he shall liue in this world.

And if thus it fareth with the best, what shall become of the more evill sort? Surely * *there is no man iust in the earth, that doth good & sinneth not*, saith the preacher, *Ch.* 7.22. And *Prov.* 20.9. *Solomon* hath this question: *who can say I haue purged my heart, I am cleane from my sinne?* O saith *Eliphaz* vnto *Iob.* chap. 15.14. *What is man that he should be cleane, and he that is borne of a woman, that he should be iust? Behold* (saith he) God *hath found no stedfastnesse in his Saints; yea, the heavens are not clean in his sight, how much more is man abominable and filthie, which drinketh iniquitie like water?* whose desire *to sinne* is such, as a thirstie mans desire is *to drink?* He is altogether *sinful*. *Sinfull* in his conception, *sinfull* in his birth, *sinfull* in the whole course of his life; in every deed, in every word, in every thought wholly *sinfull*.

* *See my third Lecture vpon Amos* 1. p. 30.

I will not be too forward in the discovery of the nakednes of Gods chosen children, descended from the loynes of *Adã*; and therefore will not trouble you with the relation of [a] *Noahs* drunkennesse, of [b] *Davids* murther, of [c] *Sarahs* lye, of [d] *Rebeccaes* perswading her sonne *Iacob* to beguile his owne father, of the theft of [e] *Onesimus*, and of the severall *falls* of many other, as stout champions, as ever fought the Lords battle. Touching them, I only say, as *David* said in a different case, 2. Sam. 1. 19. O noble *Israel*, *how are the mightie overthrowne?* The point I am to proue, will be cleere enough, if we wil consider, *in what sort the elect of God may fall.*

[a] Gen. 9. 21.
[b] 2. Sam 12. 9.
[c] Gen 18. 15.
[d] Gen. 27. 3.
[e] Philem. 11.

First therefore, *The child of God by his own neglect may diminish and lessen the good graces of God within him.* The consideration whereof moued S. *Paule* in the bowels of compassion, to exhort the *Thessalonians*, 1. *Thess.* 5. 19. not to *quench the spirit:* and the *Ephesians*, *Eph.* 4. 30. not to *grieue the holy spirit of God.* For he well knewe, that the *holy spirit* vseth to be *grieved*, and the *fire thereof* to be *quenched*, whensoever we put away from within vs the care of Gods word, not regarding the sanctified motions of our hearts, the sanctified words of our lips, the sãctified actions of our handes; but entertaining the contrary; corrupt thoughts, evill speaking, wicked actions. Thus may *the child of God* be affected, and *grieue* that good spirit, whereby he is sealed vnto the day of redemption, and *quench* it too; yet not vtterly, but *diminish* and lessen the good graces thereof; and that in such a measure, as that he may be like a man in a trance, who both by his own sense, and also by the iudgement of the Physition is taken for dead: Thus haue *David*, *Peter*, & other, the strongest pillers in the Lords temple, beene shaken.

2 *The childe of God after he hath repented for some sinne, may fall againe into the same sinne.* This is a lamentable estate. Yet it may befall a true Christian. *Ioh.* 5. 14. when Christ had healed the man, that had beene sicke 38. yeares, he said vnto him: *Behold, thou art made whole: sin no more, least a worse thing befall thee.* And you know by *Luk.* 11. 26. how *the vncleane spi-*

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rit returning, tooke vnto him other *seaven spirits worse then himselfe*. In regard hereof *S. Paule*, 2. *Cor.* 5.20. prayeth them *in Christs steed*, that they would be *reconciled to God*, when (as it is evident by the former Epistle) they were *recõciled to God*, before.

3 *The childe of God may sinne presumptuously*, that is; *wittingly*, *willingly*, yea and in some sort, *wilfully*. What else is it, that *David* prayeth against, Psal. 19.13. *Keepe thy servant*, O Lord, *from presumptuous sinnes*? Now that he was in danger of so sinning appeareth by the words following; O Lord, *let thẽ not reigne over me*: although I fall through frailty of my flesh, yet let not *sinne* haue *dominion* in me.

4 *The child of God may sinne desperatly*. And this is a very *dangerous sinne*; yet he may fall into it. Some thinke *David* was tainted herewith, when he said in his hast, that he was *cast out of the* Lords *sight*, Psal. 31.22. as also when powring forth the deepe anguish of his soule for the Lords long absence, hee saith, *this is my death*, *Psal* 77.10. Surely the incestuous man, 2. *Cor.* 2. was very like to be holden in this transgression, & in regard thereof *Paule* wisheth the *Corinthians* to forgiue him, & to comfort him, least he should be *swallowed vp of overmuch heavinesse*, verse 7.

Who is able to looke vpon these ruines without compassion, and to remember them, without feare? Can the *weake shrub* hope to *stand* when the *strongest Cedars* are *blowne downe*? They which haue had more gifts *thẽ we*, deeper roots *then we*, stronger hearts *then we*, surer props *then we*, haue *fallen downe*: and can *we* inferiour to them in all these, hope to *stand*? O all ye that thirst come to the waters of comfort, drinke, & drinke till your soules be more then satisfied: let your weak knees be strengthned, and your feeble hands be lifted vp.

Is it true indeed that *Gods chosen children may thus fall*? Yet behold, as true it is, that notwithstanding their fals *they may rise againe*: and this is that other point of my proposition, implying a truth, against which Hell gates shall never be able to prevaile; and this is that truth: *He which is once in the estate of*

grace, ſhall be in the ſame for ever.

The reaſon thereof may be this: After a man is ſanctified, he receiveth from God another *ſpeciall grace*, to raiſe him, even then, when he is moſt perilouſly fallen; we may call it *corroboration*, or the *ſtrengthning power* of Chriſt. This is it, S^t. *Paule* meaneth, when he prayed for the *Epheſians*, that they might be *ſtrengthned in the inner man*, Ephe. 3. 16. and for the *Coloſſians*, that they might be *ſtrẽgthned with the glorious power of Chriſt*, Coloſſ. 1. 11. and when of himſelfe he ſaith, that he is able to *doe all things through* the power of *Chriſt*, that *ſtrẽgtheneth him*, Phil. 4. 13. This *corroboration*, this *ſtrengthning power* of Chriſt is that, that raiſeth vp Gods choſen, as oft as they are fallen.

We may (I graunt) like *David*, Pſal. 31. 12, 22. in the very anguiſh of our ſoules breake out, and ſay as he did: we are *forgotten like dead men out of minde*; we are as ſo many *broken veſſels*, we are *caſt out of thy ſight*, O Lord: yet ſee the gracious goodnes of our Lord, how he ſuffereth vs not too farre to bee plunged in heavines, but aſſiſteth vs with his *ſtrengthning power*, & cauſeth vs to ſay further with the ſame Pſalmiſt: yet, O Lord thou then *heareſt the voice of our praier, when we cry vnto thee*: yet we truſt in thee O LORD; yet we ſay O LORD, *thou art our God.*

Wonderfull & fearefull may the paſſions be, wherewith the Saints of God, as long as they wãder in this vale of mourning, may be ſhaken, only through the remembrance of their ſinnes committed. But, it is the Lords property ever to *ſend a gracious raine vpon his inheritance, and to refreſh it, when it is weary*, Pſal. 68. 9. And true it is, & comfortable it is, which the Prophet *Hoſee* hath, chap. 6. 2. though we looke for a day or two, as if we were dead and forlorne, yet ſaith he, *After two daies* the LORD *will reviue vs, in the third day he will raiſe vs vp, and we ſhall liue in his ſight.*

That golden chaine of the cauſes of ſalvation laid before you, *Rom.* 8. 30. can never be broken. Whõ God hath *predeſtinated*, them hath he *called*, them hath he *iuſtified*, them hath he *glorified*. What ſhall we then ſay to theſe things? Shall any one

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lay ought to the charge of Gods choſen? Shall *tribulation, anguiſh, perſecution, famine, nakednes, perill, or the ſword?* Shall *Angels, principalities or powers?* Shall *things preſent, or things to come? Shall death or life, or height or depth, or any creature be able to ſeuer vs from the loue which is in* Chriſt Ieſus? I am perſwaded they ſhall not: for whom God hath *predeſtinated*, them hath he *called*, them hath he *iuſtified*, them hath he *glorified*. Wee may be *barren*, and *hear not*, and *forſake the lawes of the Lord*, & *refuſe to walke in his iudgments*, and *breake his ſtatutes*, and *caſt behind vs his commandements*; and the Lord may viſite theſe our tranſgreſſions with the rod, & our iniquities with ſtrokes; but as for his *loving kindneſſe, that hee will never take from vs*, Pſal. 89.33. Hee may *hide his face* from vs *for a moment*, for a little ſeaſon, but *with euerlaſting mercy he will haue compaſſion on vs, ſaith the* LORD *our redeemer*, Eſay, 54.8.

Our corrupt nature, by reaſon of our ill husbandry, may be like *the field of the ſlothfull*, Prov. 24.30. It may bee all *growne over with thornes; nettles may cover the face thereof*, & the *ſtone wall thereof may be broken downe*, and through that breach may be deſcryed from within vs, all manner of filthineſſe and abomination. In this eſtate we may continue for a while, as if wee were forſaken of the LORD. But his eternall compaſſiō where-with he will gather vs, that ſhall not bee forgotten. Hee will build againe our broken wall, *laying the ſtones thereof with the carbuncle, and the foundation with Saphires*, hee will make our windowes of *pearle, & our gates ſhining ſtones*. And this is vnto vs, *as the waters of Noah*, even as ſure as the promiſe which God made vnto *Noah*: for as he hath ſworne, that *the waters of* NOAH ſhall no more overflow the earth, ſo hath hee ſworne that he *will not be angry with vs for ever*. The compariſon holds out of the 54. of Eſai, verſ. 9. and in the tenth verſe it followeth, that the *mountaines may remoue*, and *the hills fall down*, but Gods mercy *ſhall never depart from vs*, nor *the couenant of his peace fall away*. And all this (I ſay) is vnto vs, *as the waters of* NOAH, even as ſure as the promiſe which God made to NOAH: for whom God hath *predeſtinated*, them hath hee *called*, them Eſai 54.12.

hath he *iuſtified*, them hath he *glorified*.

I might here alleage many other places, and ſome examples out of the holy Scriptures, to ſhew you yet farther, that the *child of God*, notwithſtanding his many falls, may find pardon, and, that *he which is once in the ſtate of grace, ſhall be in the ſame for ever*.

That which I haue already delivered (I hope) hath ſufficiently cleered this point, and overthrowne the doctrine of the *Catharists*. All which I haue delivered for *your comforts*, which haue already ſinned, not for *your encouragements*, who meane to ſinne hereafter. For howſoever *Grace aboundeth aboue ſinne*, yet curſed ſhall yee be, and that with an everlaſting curſe, if yee *ſinne*, that *grace* and *bleſſing* may *abound* vnto you.

You may read for this purpoſe the beginning of the ſixt chap. to the Romans there ſhall you finde an impoſſibilitie for you, that are *dead to ſinne*, yet *to liue therein: knowe yee not, that all ye, which haue beene baptiſed into Ieſus Chriſt, haue been baptiſed into his death?* Why then, *yee are buried by baptiſme into his death*, that *as he was raiſed from the dead*, ſo yee alſo ſhould *walke in newneſſe of life*. You are forbidden *to doe evill*, where you are aſſured that *good may come thereof*; much leſſe may you make the mercies of God a defence for your ſins. I grant, it is true, that there is *no condemnation to the righteous*, though he fall ſeaven times a day: but if a man *ſinne*, preſuming vpon Gods mercies, that he ſhal haue time hereafter for repentance from his former dead workes, I muſt needs ſay, his damnation may be warrantable to be very iuſt. Thou foole, how knoweſt thou, that *this night* they will not *fetch away thy ſoule frō thee?* I come to my ſecond note: to ſhew you, that, *the ſinne againſt the holy Ghoſt is not at any time, nor can ever be forgiven*.

Rom. 3. 8.

Luke 12. 20.

If I ſhould ſtand to refute the reaſons brought againſt this doctrine, by them, who haue given their names to great *Babylon*, that mother of whordomes and abominations, I ſhould paſſe the time limited vnto mee; and therfore ſince one contrarie (as in the ſcholes we learne) may be the better knowne by the other, let it ſuffice, that at this time, I ſet downe a poſi-

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tiue doctrine without any refutation of the contrary.

There is a *woman cloathed with the Sunne*, the *moone* is *vnder her feete*, and *on her head* is a *crowne of twelue ſtars*; al ſhee hath, ſhee hath from Chriſt; all her beauty is ſpirituall and heavenly; all her milke is ſweete and comfortable. This comely one deciphered vnto you by *St Iohns* viſion, *Revel.*12.1. hath never fainted, and taught vs alſo never to faint, in maintaining this doctrine,

The ſinne againſt the Holy Ghoſt is not at any time, nor can ever be forgiven.

Shee beleeveth that this ſinne not only *eaſily* ſhall not bee forgiven, but *not at all*. Her ſpowſe ſaith, *neither in this world, nor in the world to come*, Mat.12.32. *St Iohn* tels her, that *there is a ſinne vnto death*, which ſhee may *not pray for*, 1.Ioh.5.16. Our Apoſtle aſſureth her, that ſuch ſinners cannot poſſibly *bee renewed by repentance*, Heb.6.6. and my text hath, *there remaineth no more ſacrifice for* ſuch *ſin*. It is a neceſſary conſequẽce: This ſinne is not pardonable *either in this world or in the world to come*; we may *not pray for it*; we cannot *repent for it*; there *remaineth no ſacrifice for it*; therefore we may truely ſay, as the Church hath truely taught,

The ſinne againſt the Holy Ghoſt, is not at any time, nor can ever be forgiven.

The latter of all theſe reaſons beſt fitteth the point we haue in hand; *No ſacrifice can be offered for the ſinne againſt the Holy Ghoſt*, therefore *that ſinne can never be forgiven*. For the declaratiõ of the force of this reaſon, we may note touching the *ſacrifices*, by which the Church of Chriſt doth liue (for the *Iewiſh ſacrifices* I omit, in regard that Chriſt our redeemer, is the very ſubſtance of them all) touching the *ſacrifices* (I ſay) by which Chriſts Church doth liue, we may note that every ſuch *ſacrifice* is either ἱλαστικὸν or εὐχαριστικὸν, either a *propitiatorie ſacrifice*, a *ſacrifice for ſinne*, a *ſinne offering*; or elſe a *ſacrifice of praiſe* and *thanksgiving*, a *peace offering*.

The former of theſe two maketh moſt for our preſent occaſion. That therefore, is either *cruentum*, or *incruentum*, a *bloodie*

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ſacrifice, or a *ſacrifice without blood*. The *bloody ſacrifice* is that which Chriſt our faithfull Saviour did once offer vp for vs vpon the Altar of the Croſſe: of which ſacrifice the neceſſity, the efficacie, the vnity, the perpetuity are at large laid open to our view by our Apoſtle in this *Epiſtle to the Hebrewes*.

That other *ſacrifice without blood*, not ſimply *propitiatory*, yet a *ſinne offering* too, and in ſome ſort enabled through the propitiation of Chriſt to procure pardon for our ſinnes, is the *ſacrifice of repentance from dead workes*, proceeding frō a liuely faith in Chriſt, cauſing vs to make our moſt humble ſuite for pardon, euen for *Chriſt Ieſus* ſake. Here are only two kinds of *ſinne offerings*: the one *propitiatory*, able to cleanſe vs from al our ſinnes, euen *Chriſt himſelfe* once offered vp for the ſins of the whole world: the other *not propitiatory*, yet effectuall to vs, through him, that is the propitiation for our ſinnes, euen *our repentance from dead workes*, wherein through a liuely faith, we
Rom. 12. 1. giue vp our ſelues, our ſoules, and our *bodies*, a *liuing*, a *holy*, & an *acceptable ſacrifice* vnto God.

And theſe two are ſo linked the one to the other, as that they cannot by any meanes be ſeuered. For if Chriſt hath *died for vs*, then aſſuredly hee will bee at all times ready to *offer vp our broken* and *contrite hearts*, our *humiliation*, our *repentance* from *dead workes*, our *prayers*, *praiſe* and *thankſgiuing*, yea and *all our ſacrifices* vpon the golden Altar, which is before the throne. But they for whom Chriſt *hath not died* (as he *hath not died* for all) can by no ſacrifice make an atonement betweene God and themſelues: and ſuch are all they, that haue ſinned againſt the *Holy Ghoſt*, yea, ſuch are all the reprobate. For all which TOPHET *is prepared of old*, it is *prepared for the noble*, as well as for the baſer ſort, not one of all ſuch ſhall bee exempted: it is made for them *deepe* and *large*, the burning thereof is *fire* and *much wood*, *the breath of the* LORD *like a riuer of brimſtone doth kindle it*: ſo ſaith the Prophet, Eſai. 30. 33.

And touching them who haue ſinned againſt the holy Ghoſt, departing from their *former light*, and caſting behinde them their *firſt vnderſtanding*, I adde yet farther: ſince they are

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fallen away from repentance, impoſſible ſhall it bee for them hereafter *to repent*; ſince they are fallen away from *faith* towards God, never may they hope *to beleeue againe*; ſince they are fallen away from the *doctrine of the baptiſme* and laying on of hands, they are not likely any more by theſe meanes to bee *illuminated*; ſince they are fallen away from the *doctrine of the reſurrection of the dead*, when they ſhall riſe againe they ſhall *riſe to their own damnation*: and laſt of all, ſince they are fallen away *from the doctrine of eternal iudgement*, needs muſt it come to paſſe that *eternall iudgement ſhall devoure them.*

It is no more but this: ſince they are fallen away *wholy from Chriſt*, ſince they haue *troden him vnder foot*, ſince they haue *deſpiſed thoſe ſweet graces of the holy ſpirit, wherewith they were once lightned*, they ſhall be fed *with wormewood*, and be made to drinke *the water of gall*: and ſomewhat happie were they, were this all. But this is not all: for let all the rivers and ſtreames of freſh water, which *glad the Citie of God*, and *comfort the ſoules of the faithfull*, runne alſo into *their ſoules*, they will *reſiſt them*, and *driue them backe*: they will admit no entrance *for any perſwaſion* of the graciouſneſſe and kindneſſe of the Lord, though it be preached to them ten thouſand times: they haue ſinned *againſt the holy Ghoſt*, and *condemnation is their portion.*

There remaineth no more ſacrifice for ſinne] No more, I ſay. For Chriſts blood which was *once ſhed* for mans ranſome, may be *ſhed no more*. The price which was *once paid* for man, may be paid no more: all the riches of *Solomon*, all the treaſures of *Ezechias*, al the *ſilver*, al the *gold* within the bowels of the earth could never haue mounted to ſo high a reckoning. Chriſt hath *once ſpared* his own moſt pretious blood for mans redemption, but will *ſpare it no more*. Wee may not now looke for *more* Chriſts, for more *paſſions*. They that will goe into captivitie againe, let thē go but they *ſhall not returne*: they that wil ſel thē ſelues to the will of their enimie, let them ſell themſelues, but they may *never hope for a ſecond ranſome*: they that will ſinne after that *they haue receiued the knowledge of the truth*, let them ſo ſinne, but *there remaineth no more ſacrificē for* their *ſinne.*

They which haue eares to heare let them heare. If it bee true that they which *sinne willingly, after that they haue receaued the knowledge of the truth*, may so fall away, as that *no sacrifice* may remaine for cleansing of their sinne, what may bee hoped for of *vs*, in whom *willingnesse* is no day wanting to our sinnes. It is a true saying, *excusatio omnis tollitur, vbi mandatum non ignoratur*: If the commandment be knowne, no excuse may serue for the breach thereof. I shall not make it a false saying, though I doe a little invert it: *excusatio omnis non admittitur, vbi mandatum ignoratur*: though the commandement bee not knowne, yet every excuse may not serue for the breach thereof.

Peter gaue vnto the *Iewes* a shield of *ignorance*, wherewith they might partly defend themselues against the *weapons of Gods wrath*, and that, not in any common cause, but in the *vilest* and *bloodiest fact*, that ever yet the sunne saw attempted: *I knowe* (saith he) *that through ignorance you did it, as did also your gouernours*, Act. 3. 17. speaking of their slaughtering the Lord of life. *I knowe* (saith he) *that through ignorance you did it, as did also your gouernours.* Yet that they should not leane too much vpon this broken reed of *ignorance*, in the 19. vers. he adviseth them, *to repent & returne*, that *their sinnes might bee done away.* Here we see that *Ignorance* must be beaten, vnlesse it be cleansed by *repentance.*

The like cloake had S. *Paul* gotten to cast over his blasphemies, his tyrannies, his mercilesse persecutions of the Church: *I was* (saith he) *receaued to mercy, because I did it ignorantly, through vnbeleefe*, 1. Timoth. 1. 13. *I was* (saith hee) *receaued to mercy, because I did it ignorantly through vnbeleefe.* And here also we see, that *ignorance* must be beatē, vnlesse it haue *mercy* to cover it.

And surely could *ignorance* haue pleaded for her owne innocency, never would the blood of Christ haue cryed to the Father vpon the Crosse, *Father forgiue them, they knowe not what they doe*, Luke 23. 34. And here againe wee see, that *ignorance* must be beaten, vnlesse it bee forgiven by the *Father of*

our.

Lord Ieſus Chriſt.

What? Is *ignorance* of the Lordes will ſure to bee beaten with *rods*? and ſhall not our *contempt* of his will, our careleſſe, and vnprofitable knowledge of his lawes, bee requited with *ſcourges*? Shall *Tyre*, and *Sidon*, and *Sodome*, wherein was never *vertue* done that might haue reclaimed them, ſhall they (I ſay) burne like ſtubble in Hell fire? Shall the ſmoake of their torment aſcend for evermore? And ſhall *Corazin*, and *Bethſaida*, and *Capernaum*, whoſe ſtreetes haue beene ſowne *with the miracles of Chriſt*, and made fat *with his doctrine*, ſhall they eſcape vntouched, and not drinke downe the dregges of endleſſe deſtruction?

Diverſe Cities of the *Eaſt* and *Weſt Indies*, devoted to the worſhip of *Devils*, ſhall once wring their hands, for that they haue knowne ſo litle: and I feare me, I may too truely ſay, that *Oxford* ſhall once rend her heart, for that ſhee hath known ſo much to no better purpoſe: for ſurely, were ſhee ſo fruitfull in good works, as ſhee ought to be, there could be no ſuch report of her, as there is; of *ignorance* in her Citizens, of *corruption* in her Colleges, of *idlenes* & *looſenes of life* in her ſeniors, of *wilfull*, *impudent*, and *contemptuous behaviour* in her juniours.

Dictum ſapienti. You will not marvaile to ſee *the wilderneſſe* lie waſt and deſert; but if *a ground well husbanded and manured* yeeld no profit, that deſerues curſing. Our ground in all likelyhood ſhould bee *well husbanded* and *manured*. Here is much *preaching*, much *hearing*, but where is any profit? What our Saviour ſaid of the Scribes and Phariſees, *dicunt & non faciunt*, they ſay & do not, may truely be ſpoken of vs, we *ſee*, we *heare*, we *ſay*, we *know*, but *doe not*. O let vs not ſtill be ſicke of *Adams* diſeaſe, deſiring rather to eate of *the tree of knowledge*, then of *the tree of life*. We may and muſt be carefull of *knowledge* vnto ſobriety, but we muſt haue a regard alſo of *profiting* thereby, that the fruit of *a good life*, bringing eternity of daies to come, may wait vpon *our knowledge*. For *S. Peter* aſſureth vs, that it is better for vs *never to know the way of righteouſnes*, thē after we

know it, *to turne from it*, 2. Pet. 2. 21. The ſame is alſo taught vs by my text, *If we ſinne willingly after that wee haue receaued the knowledge of the truth, there remaineth no more ſacrifice for ſinne.*

THE FOVRTH SERMON.

HEBR. 10. VER. 27.

27 *But a fearfull looking for of iudgement and violent fire, which ſhall devoure the adverſaries.*

I ſhould not trouble you with any long rehearſall of that, which heretofore I delivered vnto you. Yet the ſonne of *Sirach*, chap. 22. 8. perſwading me that many exhortations may bee ſpent, as vpon men that are *aſleepe*, who when the Sermon is done, wil ſay, *what is the matter?* and the truth requiring our aſſent to *Elihues* words, Iob. 33. 14. *God ſpeaketh once and twiſe, and man ſeeth it not*; and a greater then either *Sirachs* ſonne, or *Elihu*, even Ieſus our Saviour in the parable, *Mat.* 13. 4. teacheth vs, that much *ſeed ſowen* miſcaryeth, ſome *by the high waies ſide*, ſome *among thornes*, ſome vpon *ſtony ground*; haue made me bold to recal to your remẽbrances what before by me was delivered. And if herein I ſhall ſeeme tedious to any, I can ſay no more for excuſing my ſelfe, then what *S. Auſtine* ſaid, when he was enforced to ſome iteratiõ: *lib. 2. de baptiſmo contra Donatiſt. c. 2. Ignoſcãt ſcientes, ne offendantur neſcientes: ſatius eſt enim offerre habenti, quã differre non habentem.* Let thoſe that know it already, pardon me leſt I offend thoſe *that are ignorant*: for it is better to giue to him

that *hath*, then to turne him away that *hath not*.

May it pleaſe you therfore to remember how in the words, containing an *effectuall perſwaſion* for our *conſtant continuing* and *perſevering in the faith*, which the *Hebrewes* had, and we haue *in Chriſt Ieſus*, or which is the ſame, containing *a diſſwaſion, a dehortation* from our *back-ſlidings* and *fallings away from the ſame faith*, I propoſed to your godly conſiderations two things.

1 What it is from which in this place we are diſſwaded; it is *from ſinning willingly after that we haue receaved the knowledge of the truth.*

2 What reaſons are vſed by our Apoſtle to diſſwade frō ſo ſinning: and they are two.

1 Becauſe if thus we ſinne, we ſhal never be able by any ſacrifice to make an atonement betweene vs and God revenging; in theſe words; *There remaineth no more ſacrifice for ſinne.*

2 Becauſe if thus we ſinne, we can looke for no better, then for eternal deſtructiō, ſpecified verſe 27. by two things; by *Iudgement*, and by *Fire. For if we ſinne willingly, after &c.*

In the firſt generall part my endeavour was to vnfold three circumſtances.

1 *Who* they needes muſt be that doe fall into this ſinne.
2 *With what minde* this ſinne vſeth to be committed.
3 *What the ſinne it ſelfe is.*

In the { First of theſe was manifeſted *the ſubiect* of this ſin. Second, *the efficient cauſe.* Third, *the name, the nature*, and *the obiect* of it.

Touching the *ſubiect of this ſinne* (I meane the perſons in whom it is poſſible for this ſinne to haue dominion) we haue heard, that they are neither *Turkes*, nor *Infidels*, nor *Atheiſts*, nor *Epicures*; not ſuch as *Pharaoh* was, though a veſſel of Gods wrath; nor ſuch as *Sodom* and *Gomorah* were, though ful of filthineſſe; nor ſuch as blaſphemous *Rabſhakeh* was, though by him *the Idols of the nations* were accounted equall with the *God of Heauen*: but *ſuch as haue receiued the knowledge of the truth*

truth, so my text hath : such as *haue beene once lightened*, and *haue tasted of the heavenly gift*, and *haue beene made partakers of the Holy Ghost*, and *haue tasted of the good word of God, and of the powers of the world to come* : so this Apostle saith, *Heb.6.4,* 5. such as *haue escaped from the filthinesse of this world, through their knowledge in our Lord and Saviour Iesus Christ*: so *S. Peter* telleth vs, 2. Pet. 2.20. such as *haue swept & garnished their houses after the departure of the vncleane spirit*, witnesse our Saviour Christ, *Mat.* 12.43,44. Who also, *Mat.* 13.20. saith, they are such, *as heare the word and incontinently with ioy receiue it.*

This at the first sight, may seeme to be *that vesture of needle worke wrought with diverse colours*, wherewith the *Queene* was cloathed : it may seeme to be the robe of *Adam*, that his robe of *innocencie*, of *holynesse*, and of the *grace of God*, wherwith before his fall he was invested. To haue *receaved the knowledge of the truth*, to haue beene *once lightned*; to haue *tasted of the heavenly gift*; to haue beene made *partakers of the Holy Ghost*; to haue *escaped from the filthynesse of this world*; to *heare the worde & incontinently with ioy receiue it*: are they not sweet blessings descending frō the LORD *of lights*? What could the Lord *haue* [a] *done more vnto his vineyard*, then that he *hath done to it*? Yet, see the perversity of the nature it hath; in steede of *grapes*, it may bring forth *wilde grapes*, briars, and thornes; the *Queene* may be stript of her iewels; *Adam* spoiled of his robes; & why may not the *soule of man* be robbed of her ornaments and rich attire? Surely she hath no great priviledge to the contrary. For all these, before recited graces may be *lost*; the possessours of them may *so fall away*, as that it shall be impossible for them *to be renued by repentance.*

[a] Esai, 5.4.

The consideration of this point, might haue moved our hearts to wisedome: it might haue perswaded vs, to beware of *presumption* (for [b] ὁ δοκῶν ἑστάναι, *he that* only *thinkes he standeth may fall away*: though he *that standeth* indeed can never *so fall*) it might (I say) haue perswaded vs, to beware of *presumptiō*, & seriously [c] *to worke out our salvatiō with feare and trembling*: & since we haue beene *once lightned*, to endeavour our selues to in-

[b] 1. Cor. 10.12.

[c] Philip. 2.12.

increase this light in vs; since we haue *tasted of the heavẽly gift*, to cease not to tast it stil; since we haue been made *partakers of the Holy Ghost*, to rest not, but to walk frõ grace to grace; since we haue *receiued the knowledge of the truth*, to forsake it not, but to hold it fast, till our *Lord Iesus* come. For *behold*, he com-
[d] Rev. 22. 12. meth shortly, and his [d] reward is with him, *to giue every man according as his workes shall be*. Blessed are they, that keepe his commandemẽts: for to them, in that day of his comming, shall
[e] Rev. 2. 17. he giue to eate of the tree of life, and of the *hidden* [e] *Manna*, to
[f] Rev. 3. 5. enter in through the gates into the citie; to receaue *a white*
[g] Rev. 3. 12. *stone*, to be cloathed [f] *in white aray*, to bee made [g] *pillers in the*
[h] Rev. 3. 21. *Temple* of God; and *to sit* with God himselfe in his [h] *throne*.

In the second place, we heard, that *the efficient cause* of this sinne is *a set, a wilfull*, and *an obstinate malice* deepely rooted in the hearts of some backsliders by reason of a threefold misconceit, wherewith even wee also vse too much to please our selues.

1 We are very ready to perswade our selues, that *wee may repent, when we will*. Else would we continue, to walke by compasse, as we doe, in our perverse and crooked waies?

2 Finding it written, that *the righteous falleth seavẽ times a day, and riseth againe*, are we not encouraged to thinke it no great preiudice against our selues *to haue a few falles*?

3 We shame not to hold opinion, that *our small sinnes & hidden sinnes, are no sinnes*; and that our *greatest sinnes*, wherein wee liue and lie most dangerously, are but *sinnes of infirmitie*. And hence is our hope (it may be our vaine hope) that it shall be *as well with vs for all our sinnes*, as it was with *Noah*, *Lot*, *David*, *Peter*, & many other, the strongest pillars of the Lords Temple for their many downefalls. Here I endeavoured, as I could, to imprint in our hearts the wholesome doctrine contrary to these three misconceits: and withall, because it was thereby manifest, that Gods chosen children doe *sin* also *willingly*, I tooke occasion to put some difference betweene *them so sinning*, and the sinfull reprobates: and for that purpose I thẽ remembred you of two evident truthes in Christian Religion.

1 *The*

1 *The Saints of God may fall grievously & dangerously.*
2 *They cannot fall finally in the end, not vtterly at any time.*

Touching the third circumstance, wherein were obserued, the *name*, the *nature*, and the *obiect of this sinne*; we haue heard that this sinne is commonly called the *sinne against the holy Ghost*: not because it is against the *Godhead of the holy Ghost*, for the same God is also Father and Sonne; *the Godhead of the Father, of the Sonne, and of the holy Ghost is all one*, their *glory is equall*, their *Maiestie* is *coeternall*: nor because it is against the *person of the Holy Ghost*, for that is no greater then the person of the Father and of the Sonne; *the whole three persons are coeternall together and coequall*: but because it is against the *goodnesse of the holy Ghost*; against the *goodnes*, that is, against those *good graces* of the holy Spirit bestowed vpon vs for the setting forth of the praises of the Lord. For whosoever shall despise those *good graces*, and turne them to the contempt of Gods Maiestie, and tread them vnder foot, and account them prophane, and purposely, and wilfully, and maliciously cary them away to all wantonnesse, he *crucifieth againe vnto himselfe the Sonne of God*, he *despites the Spirit of grace*, he *sinnes against the holy Ghost*.

Whereby it is plaine, that the *nature of this sinne*, is such, as we find it to be described, Heb. 6. 1, 2. where the Apostle mentioning *repentance from dead workes, faith towards God*, the *doctrine of baptisme, of laying on of hands*, *of resurrection from the dead*, and *of eternall iudgement*, and in the same place calling all these the *doctrine of the beginning of Christ*, speaketh vers. 6. of an apostacie, of *a falling away* from all these points, even *from the very foundation* and *first beginning of Christian faith*, giving vs thereby to vnderstand; that they who are holden in this transgression, and haue sinned this sinne, haue *forsaken all the principles of Christian religion*, haue *lost their former light*, haue *departed from their first vnderstanding*.

From the *name* and *nature* of this *sinne* thus considered, wee came to seeke the *obiect* of it; and found the malice of this sin to be directed *against the very Maiestie of God himselfe*, and a-

gainst his Christ; directly to respect *the first table of the morall law*; to be not a *particular slipping aside*, but a generall apostacie, *a generall falling away from God*, and that *totally*.

Here I came to the first reason vsed by our Apostle to dissuade vs from committing so vile a sinne, contained in these words; there *remaineth no more sacrifice for sinne*. Out of which words because *Novatus* hath made a collection void of comfort; namely, that, *if a man sinne after he is once baptised, to him there remaineth no hope of pardon for his sins*: first I applied my selfe to establish comfort in our hearts, by setting downe the contrary doctrine: and secondly, I came to the consideration of the truth of that, which these words doe naturally afford, & did proue vnto you, that *the sinne against the holy Ghost, is not at any time, nor can ever be forgiven*. There remaineth no more sacrifice for sinne.

Hauing thus repeated vnto you the summe of that which heretofore I haue delivered, I come now to the second reason in my second generall part, to speake of this *fearefull looking for of iudgement and violent fire, which shall devoure the adversaries*.

The doctrine grounded vpon the first reason of our Apostle in this place might haue sufficed, to make all that loue God, to looke to their steps, that they fall not away by committing so grievous a sinne.

But there is a generation of men monstrously mishapen in the powers of the soule, who like the Kings and Princes of the earth, [t] *banding themselues and taking counsaile together against the Lord, and against his annointed*, are ready *to breake the cords* of religion asunder, and to *cast* her *yoke* from them; and to say with those in *Tully. lib.* 1. *de natura Deorum: Totam de dijs immortalibus opinionem fictam esse ab hominibus sapientibus reip. causâ, vt quos ratio non posset, eos ad officium religio duceret:* iudging *the service of God* to be a meere *deuise* of man for the better governement of the common wealth, wherein inferiours, since they will not be ruled by reason, must bee ordered by *religion*.

[t] Psalm 2. 2.

Tell

Tell such of *Scriptures*, you may as wel vrge them with *Lucians narrations*; of *repentance*, they cast it behinde them; of *faith*, they regard it not; of *baptisme*, they hold it of no greater price then the washing of their hands; of the *resurrection*, this feeds them with many a merry conceit, they thinke pleasantly with themselues, *what maner of bodies* they shall haue at that day, of *what proportion* their bodies shall bee, whether their *nayles* and *haire* shall rise againe.

I only note them, as I passe, by the way, whom, were they vsed for their deserts, the *preacher* should [k] *pronounce*, and the *Prince* proclaime, the *foulest leapers*, that ever yet sore ranne vpon; well worthy to bee excluded *the host*, and to haue their [l] *habitation alone*; and more then so; to be exiled the land, & to be expelled from *nature* it selfe, which so vnnaturally they striue to bring to naught. For though the Lord God of hosts by his Ministers and servants, doe call them vnto *weeping and mourning*, to *baldnesse*, and *girding with sackcloath*, as he called the *Iewes*, Esai 22.12. Yet behold, with them is *ioy & gladnes, slaying Oxen, and killing Sheepe, eating flesh and drinking wine; for (say they) to morrow we shall die.*

[k] Levit 13.44

[l] Levit. 13.46. Num. 5.2. 2. Kin. 15.5.

Now if our Apostle, to dissuade such men from sinning willingly, should vse this as a reason, because *there remaineth no more sacrifice for sinne*, what would it advantage them, being fully perswaded that the dead are not raised vp, & that in death there is no difference betweene them & the vilest worme, that ever they could tread vpon. Therefore to meete with these mē also, our Apostle bringeth a second reason, able, at some time or other, to affright the hardest heart, that ever yet *Atheisme* had infected, telling them, that for them which *sinne willingly* though *there remaineth no more sacrifice*, which they regard not; yet there remaineth something which shall touch them neere, even *a fearefull looking for of iudgement, and violent fire, which shall devour them.*

For if we sinne willingly after that we haue receaved the knowledge of the truth, there remaineth no more sacrifice for sin. But a fearefull looking for of iudgement and violent fire which shall de-

deuoure the aduersaries.

By this *fearefull looking for of iudgmẽt* is meant nothing else, but the vexation of an *evill conscience*, wherewith the wicked are, and shalbe, in a fearefull sort tormented. Her condition is to be pitied: when no *other eie* can perceaue her, shee will bee marked by her *owne*: when *nothing else* in heaven & earth pursueth her, her *owne foot* shall chase her: when shee is free frõ the *whole world* besides, her *owne breast* will be full of witnesses. If shee lay her downe, her case will be, as *Iobs* was, *chap.* 7. 4. She will say, *when shall I rise?* she measureth the howers of the night, shee is *full of tossing to and fro vntill the dawning of the day.* And *verse the* 14. if shee say, *my couch shall relieue me, & my bed shall bring comfort* in my meditation, thẽ is she *feared with dreames, and astonished with visions.* To such *a conscience* this *looking for of iudgement* can it be lesse then *fearefull?*

Who is able to conceiue the terrour of the Iudge? *St Iohn* saw *a great white throne*, and one sitting on it, *from whose face fled both the earth and the Heaven*, and *their place was no more found*, Revel. 20. 11. Wonderfull is the terrour in this place resembled. *Earth* and *Heaven* creatures without sense, great and mighty creatures, and creatures that haue not sinned, they trẽble, fly, and hide themselues from his presence, as not able to endure the terrour of his sight: and shall *man, seely* and *sinnefull man*, be able to abide the day of his comming, and to endure, when he appeareth? Could *man* present himselfe spotlesse and without blame before the Lambe, he should not need at all to feare: but his condition is farre worse then so.

The Preacher, chap. 7. 20. doth assure vs, that there is no man *iust in the earth, that doeth good, and sinneth not*; & so much doth *Solomons* question import, Prov. 20. 9. *Who can say, I haue purged my heart, I am cleane from my sinne?* O saith *Eliphaz* vnto *Iob*, chap. 15. 14. *What is man, that he should be cleane, and he that is borne of a woman that he should be iust? Behold*, saith he, *God hath found no stedfastnes in his Saints, yea the heavens are not cleane in his sight*; how much more is man vnstedfast, *how much more abominable and filthy*, greedyly thirsting after iniquity

quity? When the LORD *looked downe from heauē, to see, if there were* any childe of man, that *would vnderstand and seeke God*, Psal.14.2. could he finde any, framed according to the rule of that perfection, which he requireth? He could not: this only he found; that *all were gone out of the way*, that *all were corrupt*, that *there was none that did good, no not one*. So *sinnefull* is man in his whole race, *sinnefull* in his conception, *sinnefull* in his birth, in every deed, word, and thought *wholy sinnefull*: the actions of his *hands*, the words of his *lips*, the motions of his *hart*, when they seeme to be most pure and sanctified, yet then are they as *vncleane things* and *filthy clouts*, Esaie 64.6. And shall man thus deformed, approach vnto the throne, and him that sits theron, without feare?

Not so. *The kings of the earth, the great men, the rich men, the chiefe captaines, the mighty men, bondmen* and *free men*, as many of al sorts as are not washed cleane in the blood of the slaughtered Lambe, *shall*[m] *hide themselues in dennes* and among *the rockes of the mountaines*, if possible, to be covered from the presēce of their *iudge*; in the great day of whose wrath they know they cannot stand. And therefore *the looking for of iudgement* must needs to them be most *fearefull*. [m] Rev.22.15

The next words of my text are, πυρὸς ζῆλος, read in the Vulgar Latin, *ignis æmulatio*; by *Tremellius* out of the *Syriacke*, as it is in the *Greeke*, *ignis zelus*; by *Castalio*, *ignis sævitia*; by *Beza* & *Vatablus*, *ignis fervor*; in the *Rhemish* translation, *rage of fire*; in our common English, *violent fire*; all describing, the punishment, which shall follow that great iudgement.

By the word ζῆλος in this place, some vnderstand *exceeding violence*, and *parching heate*. I thinke, that it may well signifie *vehementissimam Dei iram*, as *Tremellius* explicates it, *the fierce anger of God*; for so much in many places of holy Scripture it importeth. *Ezech.*38.19. the Lord to signifie his *anger* conceived against the enemies of his people, vseth the like phrase, & saith, *In my zeale, and in the fire of my wrath haue I spoken*. And *Ezech.*16.38. taking displeasure against his spowse for her filthines, tels her, that he will giue her *the blood of wrath & zeale*.

And *Zephan.*1.18.& 3.8.the Lord tels vs, that in the day of his wrath the whole earth ſhall be devoured with *the fire of his zeale.*

All which places (to omit many other) doe ſomewhat illuſtrate the words of my text. Wherevpon *S*t *Chryſoſtome* ſaith, that, as a wilde and ſavage beaſt provoked to ire, never reſteth vntill it hath ſeized vpon ſome prey or booty; ſo *this fire*, as it were *enraged with zeale*, deſireth to bee avenged vpon the adverſaries of the Lord by devouring them.

And *this fire*, ſo *zealous* for the glory of the Lord of hoſts, is the *vnquencheable fire* provided to burne the *chaffe*, Mat.3.12. that *Hell fire never going out*, Mark.9.43. *That flaming fire rendring vengeance vnto them, that loue not God, and are diſobediẽt to his Goſpell*, 2.Theſſ.1.8. that *eternall fire*, whoſe *vengeance* muſt be *ſuffered*, Iude.7. that *everlaſting fire*, *prepared for the Devill and his Angels*, Mat.25.41.

Of what qualitie this *fire* is, it is not expreſly defined in the written word. *S*t *Auguſtine de civitate Dei lib.*21.*cap.*10. and *S*t *Hierome* in his Epiſtle to *Avitus*, and *Aquinas contra Gentiles*, *lib.*4.*cap.*90. are of opinion that *Hell fire* prepared for the damned, is a *corporall fire.* This opinion is ſubſcribed vnto by *Zanchius part.*1.*de operibus Dei lib.*4.*cap.*19. & in his explications in *cap.*1.*ep.*2.*ad Theſſ.* and allowed of by the Divines of *Magdeburg* in their firſt *Centary*, *lib.*1.*cap.*4. and favoured as it ſeemes by *Muſculus* in his comment vpon *Mat. cap.*25.

I leaue theſe and many other of the ſame opinion; &, for my part, do ſubſcribe to *Damaſcens* reſolution of this point, who in his 4.booke *de orthod. fide cap.* 28. writeth *Ignem æternum nõ materiâ inſtar huiuſce noſtri conſtare*, that the fire of Hell is not materiall, like our fire.

n οὐκ ὑλικὸν οἷον τὸ παρ' ἡμῖν, ἀλλ' οἷον οἶδεν ὁ Θεὸς

*Eſai.*66.24. The Lord himſelfe ſpeaking of this everlaſting puniſhment of the wicked, ſaith: *Their worme ſhall not die, neither ſhall their fire be quenched, & they ſhall be an abhorring vnto all fleſh.* Which words are againe in ſome ſort thrice repeated by the ſame Lord, *Mark.*9.44.46,48. In *Hell fire their worme dyeth not, & the fire never goeth out.* In which places *Hel*

fire

fire, and the *worme of conſcience* being foure times ioined togither by him, that is the wiſedome of the Father, (as I take it) doe ſhew evidently that the kinde of ſpeach in both is alike. Now there is no man ſo *carnally minded*, as by this *worme of cõſcience* to vnderſtand a *materiall worme*. It is a *Metaphor*, and ſignifieth that curſed and damnable torment of conſcience, which continually ſhall gnaw vpon the children of vnbeliefe, like vnto a *worme*, whoſe property is to eate & weare away any thing wherein it breedeth. This *worme* then being *immateriall*, why ſhould we iudge this *fire* to be *corporall*?

I graunt indeed that the *body* is ſubiect to *burning* with *bodily fire*; but that the *ſoule*, which is *ſpirituall*, ſhould be ſubiect to *ſuch burning*, I cannot finde it proved; and therefore do cõclude that *Hell fire* meant in my text, is not any *materiall fire*, or any *bodyly flame*, but a *grievous torment*, fitly thereby reſembled; even a ſeazing of the feareſull and terrible wrath of God on body and ſoule for ever. For our Lord God, the Lord of Heaven and earth, giving certaine names, to ſuch *puniſhments* as ſhall be inflicted vpon the *damned*, to make vs carefull *by ſhunning ſinne to be freed from Hell*, dealeth no otherwiſe, then he doth, in giving names alſo to ſuch bleſſings, as are prepared for the godly, to make vs willing *by doing wel, to ſeeke for Heaven*. In both he dealeth ἀνθρωποπαθῶς, applying himſelfe to our weake capacities, who are not able by our deepeſt meditations to conceiue in any meane, what either *the ioyes of Heaven*, or *torments of Hell* may be. For vs therefore and for our good, for our eaſier vnderſtanding, it hath pleaſed the *Holy Ghoſt*, to ſhew vnto vs, the *ioyes of Heaven* vnder the types of *temporall bleſſings*, and *eternall torments* vnder the figures of *earthly puniſhments*.

Touching the *ioyes of Heaven*; we may ſee almoſt in all the Prophets, when they come to ſpeak of Chriſts kingdome, how they ſet it forth with abundance of all good things: teaching that his kingdome ſhall be [o] *very farre* enlarged; that his [p] *increaſe of governement and peace* ſhall be *without end*, that there [q] *no nation ſhall lift vp a ſword againſt another*, but that their

o Pſal. 2. 8.
p Eſai. 9. 7.
q Eſai. 2. 4.

ſwords

swords shall be turned into *mattockes*, and their *speares* into *sythes*; that nor [r] *violence* nor *desolation*, nor *destruction* shall be *within her borders*, that *the* [s] *wolfe shall dwell with the lambe*, and *the leopard with the kid*; that every *child there shal fill his* [t] *daies*; that *from our faces* [u] *all teares* shall then *bee* cleane *wiped away*; that we shall *goe in through the gates into the citie*, and there [x] *eate of the tree of life*, and of the *hidden* [y] *manna*, and be cloathed [z] *in white aray*, and *receaue* [a] *white* stones, and bee made [b] *pillers* in Gods Temple, and the like. All which speeches of *sensible* and *temporall blessings*, are so many *figures*, leading vs, as it were by the hands, to some reasonable knowledge of those ioyes *spirituall* and *eternall*.

r Esa.60.18.
s Esa.11.6.
t Esai 65 20.
u Esai 25.8.
x Rev.2.7.
y Vers. 17.
z Rev.3.5.
a Rev.2.17.
b Rev.3.12.

In like sort, and by the like types of *temporall* and *earthly punishments*, we are brought to haue some vnderstanding of hel *torments*. Luk.19.27. Christ saith, *those mine enimies, which would not that I should raigne over them, bring hither, and slay them before me*. Could he in more familiar tearmes signifie that *eternall death* prepared for the *vnbeleeuers* & *blasphemers*? Only he alludeth to the custome of the princes of this world, in whose presence rebels many times are *put to death*.

Luke 16.23. there is much vttered in common and sensible speeches to signifie the gluttons *torments* endured in *Hell*: as, his *seeing Abraham a farre off*, and *Lazarus in his bosome*, the *burning of his tongue*, and the *cooling* thereof, the *dipping of Lazarus finger into the water*, the *great gulfe* betweene them both, and the like; all which though it be spoken as of things *corporall*, yet hath it a *spirituall* meaning.

And that which is spoken, Matt.22.13. of the state of *Hell*, that there *is weeping and gnashing of teeth*; must needes haue some other sense then the *letter* will afford, because the *damned soules* which now suffer *torments* in *Hell*, haue neither *teeth* to make any *gnashing*, nor *eyes* to shed *teares*.

What shall I further trouble you with the relation of divers other attributs, vsed in the word, diversly to expresse the *horror of Hell*? As the names, of *outward darknesse*, of the *deepe*, of the *lake burning with fire and brimstone*, of the *never dying worme*,

worme, and such like?

Our iudgement of all these may be the same, as it was of the former; even that the *Holy Ghost* doth vse them all, as a *table* to represent vnto vs, the *state* and *condition* of the *damned*. Which *estate* of theirs, because it is *represented* vnto vs, onely vnder *types* and *shadowes*, & that according to the wisdome of the spirit, we must not *curiously* prye farther into it, but rather lay our hands vpon our mouthes, and stop the course of our lips, lest, medling with such secrets, we falter in our speeches before the LORD.

It followeth in my text, that this fire *shall devoure the aduersaries*. SIC *vorabit vt perdat, non consumat*, saith *Calvin*; this zeale of fire shall greedily consume them. *Consumet*, saith AQVINAS, *non totaliter consumendo, sed in perpetuum cruciando*; this *zeale of fire* shall feed vpon them, not to bring them to naught, or consume them vtterly, but to torment them eternally.

What heart is able to sound the depth of this punishment; that a man, should bee *devoured*, yet *not cease to be*; that hee should be *eaten vp*, yet *not consumed*; that he should bee *taken away by death eternally*, and yet *liue eternally*? Never haue any descended to that *firy lake*, and returned thence, to tell vs the *torments* thereof. Yet as by one drope of *Sea water* wee may giue some iudgement of the saltnesse of the rest, and as wee may guesse at the stature and pitch of a mightie gyant by the length of his foot; so by a tast of *bitternesse*, wherewith this *present life* is *seasoned*, wee may haue some conceit of the *sorrow* and *vexation*, to bee endured by the wicked in *the life to come*.

The griefe of mans heart in this world may bee exceeding great, as great, as ever mortalitie may be able to endure. Cā we read of the mournings of *Ioseph*, of *Hanna*, of *David*, of *Iob*, of *Ieremie*, of *Ierusalem*, and not be moved? Could wee? Our *hearts* certainely should be *harder* then the *hardest yron*. Can we thinke of the hideous *torments* invented, and inflicted by Tyrāts, as the *teeth of wild beasts, hot glowing fornaces, caldrons*

of boyling oyle, fiery braſē bulls, powring to death in morters, rouling in barrels of nayles, roaſting vpon ſpits, boring with augers, parting the nayles from the fingers ends with needles, nipping the fleſh with pincers, renting aſunder the ioynts with wild horſes, can we, I ſay, thinke of theſe, and the like moſt mercileſſe and pitileſſe torments, and not be moved? Could we? Our *hearts* certainely ſhould be *harder*, then the *hardeſt yron*.

Yet behold my text leadeth you to the ſight of farre more grievous torments; in regard of which, all thoſe foreſaid *agonies*, and as many beſides, as ever haue wreſted, or may wring, the ſpirit of man, are only *ſhadowes* and *counterfeits*. It ſheweth you, though there be never ſo many already in the bowels of *Hell*, to empty her ſtorehouſes, and to part her puniſhments among them, yet, hath ſhee in ſtore an *vnmeaſurable portion* to beſtow vpon her children that now liue, or are yet vnborne: *ſuch a portion* as may not be refuſed; a patrimonie of *howling, weeping*, and *gnaſhing*; a patrimonie of *darkneſſe, blackneſſe*, and *obſcuritie*; a patrimonie of *fire, brimſtone*, and the *wrath of God*. There ſhall they be *tormented* before the Holy Angels, and before the lambe; and ſhall bee a *gazing ſtocke* vnto the bleſſed Saints, who ſhall not *pitie* them, but *reioyce* to ſee their cōfuſion. And *the* [e] *ſmoake of* this *their torment aſcends for evermore*, giving them reſt neither day nor night; and it continueth for a time and times, and no time, even when *time ſhall bee no more*, Rev. 10, 6. When time ſhall bee no more, yet, then continueth their torment, and that in ſuch a meaſure; as *no eye* hath ever ſeene the like, *no eare* hath ever heard the like, *no tongue* hath ever vttered the like, *no heart* hath beene, is, or ſhall bee, ever able to conceaue the like. And this I hope may ſuffice for the explication of my text.

[e] Rev. 14. 11.

Now that we doe not, like ſleepy Adders, paſſe our times in a dreame, let vs awake our ſelues. Why ſhould wee bee that ground by the [d] *high way ſide*, or that [e] *ſtony*, or that [f] *buſhie* ground? The *good ground* it is, that *receaues the ſeed*, & *beares*, & *brings forth fruit*. Since we haue brought our *eares* to heare the word, let vs keepe our *hearts* here alſo. It is not meete our

[d] Mat. 13. 4.
[e] Verſ. 5.
[f] Verſ. 7.
[g] Verſ. 8.

hearts

hearts ſhould be like many of your *waiting men*, who thinke their dutie fully done, if they wait vpon their *Maſters to and from the Church*, though they *heare* not one word of the ſermon themſelues. But ſo they ſhal never learne Chriſt. Nor we; if when we preſent our *bodies* in this and the like places, wee ſend our *hearts* vpon other buſineſſes, to attend our private affaires. Let vs therfore lay theſe things, whereof we haue heard, to our *hearts*, and be aſſured, they will be for our profit. The conſideration of the *terror of the Iudge*, of *Hell fire*, and of the *torments* there to bee endured, may moue vs, to thinke with our ſelues how neere that *day of iudgement* is, and therevpon to provide our ſelues againſt the comming of the Iudge.

Touching this point; if the day of iudgement were *at hand* ſixteene ages ſince, as the *Crier in the wilderneſſe* proclaimed, *Mat.* 3.2. as the *Diſciples* taught, according to their charge, *Mat.* 10.7. and as Chriſt himſelfe preached, *Mat.* 4.17. if in thoſe daies *the end of the world* were *come*, as S. *Paule* ſaith. 1. *Cor.* 10.11. if then was the *laſt time*, as S. *Iohn* tels vs, 1. *Iohn.* 2. 18. if at that time *the end of all things drew neere*, as S. *Peter* affirmeth, 1. *Pet.* 4.7. Can we religiouſly thinke, that yet *this day of the* LORD is farre of?

In the time of the Apoſtles there were two *hereſies* concerning this *ſecond comming of Chriſt*; the one refuted by S. *Peter*, the other by S. *Paule*. S. *Peter*, 2 *Pet.* 3.3. wiſheth vs to vnderſtand, that *in the laſt daies* (which then were come) *there ſhall be mockers, walking after their own luſts; and ſaying, where is the promiſe of his comming? For, ſince the fathers dyed, all things continue alike from the beginning of the creation.* Miſerable men, to bee perſwaded that *the day of the* LORD ſhall *never come*, becauſe it is *deferred*. But ſuch *ieſting, ſcoffing*, and *mocking* at that *fearefull day* vſed heretofore, and hitherto practiſed, by the whole progenie of *vnbeleevers*, may be vnto vs a good *argument*, that *this iudgement ſhall ſpeedely be haſtned*. For ſo ſaith the *Holy Ghoſt* by the Apoſtle, 1. Theſſ. 5.3. *when they ſhall ſay* PEACE and SAFETIE, *then ſhall come vpon them ſuddaine deſtruction.*

St *Peter* in his answere to such *deceavers*, saith first, that the LORD differeth not, very long to come to iudgement. For (saith he verse 8.) *one day* with him *is as a thousand yeares, and a thousand yeares as one day*, alluding to the words in *Moses* prayer, Psal. 90 4. *A thousand yeares in thy sight are as yesterday, when it is past, and as a watch of the night*: as if he should haue said; were it possible for a man to liue a *thousand yeares*, yet those *thousand yeares* are assoone passed over in respect of God, as *one day* only is in respect of a so-long-liuing man. Yea those *thousand yeares* are but as *a watch of the night*, that is, they are of very short continuance. For the old *Iewes* divided the night into *foure watches*, and appointed to every *watch* three houres, as may appeare by the conference of these places, *Mat.* 14.25. *Luk.* 12.38. *Exod.* 14.24 The words then suffering this exposition, that a *thousand yeares* in respect of the Lord, are but as a *watch of the night*, but of three houres, doe plainely shew that *Peter* meant not to speake any thing distinctly of a *thousand yeares*, but of a *long time*, so his meaning is, that innumerable yeares are but as a short time with God. He might as well and truely haue said, *two thousand, eight*, or *ten thousand years* with God, are but as *one day*. And this is his first answere to such as aske, *where is the promise of his comming?*

His second answere is verse 9. when he saith: *The* LORD *is not slacke concerning his promise (as some men count slacknes) but is patient towardes vs, and would haue no man to perish, but that all should come to repentance.* Where it being manifest, that the LORD differreth his comming only for *our good*, to giue *vs* time to turne vnto him, is it meete we should *mocke* at the *slackneese of his comming?* You see the first *Heresie* refuted.

The second is quite opposite to this, set abroach by certain false teachers, who taught the *Thessalonians*, that the *daie of the* LORD was so nigh, as that it should happen within their age. Where by the way, note the exceeding subtilty of *Sathan*, slyly leading vs into one of the extreams, to make vs belieue; either, that the *day of the Lord shall never come*, or else that *it shall come within such a time*. In this ranke of false teachers may be pla-

placed they, who haue held opinion, that *the day of iudgement shalbe about sixe thousand yeares after the beginning of the world*; as also they, who abusing the places in *Daniel* and in the *Revelation*, doe say, that *the end of the world shall be three yeares & a halfe after the revealing of Antichrist*.

But St *Paule* answering these false teachers of *Thessalonica*, answereth all of the like opinion; and therefore, 2. *Thess.* 2. 2. to instruct them, against the assaults of such teachers, he bids thē beleeue it for a certainety; that *the day of the Lord is not at hād*; and he giues a reason of his perswasion, *verse* 3. For (saith he) *that day shall not come, except there come a departing first, & that man of sinne, even the sonne of perdition, be disclosed*.

But how is it, that St *Paule* saith, *the day of the* LORD *is not at hand*. When it is evident by *Heb.* 9. 26. that Christ *appeared in the end of the world to put away sinne by sacrificing himselfe*? And by Iam. 5. 8. that the *comming of the Lord is at hand*, and by the authorities before alleaged, of *Iohn Baptist*, of the *Disciples*, of the *Apostles*, yea of *Christ* himselfe, that the *kingdome of God is at hand*, that *the ends of the world are come*, that the *last time is come*, that *the end of all things is at hand*. This being so, how is it that St *Paule* saith, *the day of the Lord is not at hand*?

Calvin saith, that the answere here is easie; namely that *in respect of God, the day of iudgement is at hand*, but, *as for vs, wee must continually looke for it*. *Beza*, & *Rollocke* giue an other exposition, which I take to be more naturall. In those many places, wherein it is avouched, that *the day of the Lord is at hand*, they obserue the word vsed in the originall to be ἤγγικε, *Appropinquat*; signifying, that *the day of the Lord* may be *this day*, as well as *to morrow*; and *to morrow* as well as *the next day*; & *many a day* hereafter, as well as *now*; and this in generall only. But in this place of St *Paule*, where he saith, *the day of the Lord is not at hand*, they note the word in the originall to be ἐνέστηκε, *instat*, and to signifie, not only generally, *a time drawing nere*, but also precisely, a *limited* and *certaine time*; as, such an *houre*, such a *day*, such a *weeke*, such a *month*, such an *yeare*, such an *age*. And

in this ſenſe St *Pauls* ſaying is very true; *in ſtatu, non inſtat*, the day of the Lord *is not at hand*; not ſo *at hand*, as that we may be able to ſay, it ſhal be *this* houre, *this* day, *this* week, *this* month, *this* yeare, *this* age. And this is no other doctrine then *Chriſtes* owne, *Mark*. 13.32. for there he ſaith: *Of that day and houre knoweth no man, no not the Angels which are in Heaven*, neither the Sonne himſelfe.

Thus we ſee, it is certaine, that *the day of the Lord*, that the day of iudgement, *is at hand*; but in what preciſe age or time it will happen, we ſee it is vncertaine. The *Lord* himſelfe tels vs, Act. 1.7. *It is not for vs to know the times and ſeaſons*. And why ſhould we be deſirous to haue *eares* to *heare*, where God hath no *tongue* to *ſpeake*? It may ſuffice vs, to be ſo well warned, as to know that *this day is at hand*. For if we duely cõſider this point, it will make vs take heed to our ſpeeches, and by no meanes to ſay with the *evill ſervant*, Matth. 24.48. Our maſter *deferres his comming*, let vs *eate* and *drinke* and *beate our fellowes*; but rather to betake our ſelues to the performance of the *good ſervants* duety, *verſe* 42. even to *watch*. For *the day of the Lord commeth* [b] *as a thiefe in the night*, and *as travaile commeth vpon a womã with childe*; even ſo commeth the day of the Lord. *Watch* wee therefore. For we know not *what houre our maſter will come*.

[b] 1. Theſ. 5.2.3

But when he commeth, if he ſhall finde vs doing good, and dealing faithfully; happy ſhall we be; we ſhall partake the bleſſings of the [i] ſixe vpon the mount *Gerizzim*: we ſhall not need to feare the curſing of the other [k] ſixe vpon mount *Ebal*. Wee ſhall not be afraid of the [l] *thundring* and *lightning* of *Sinai*, nor of fire to the middeſt of Heaven, nor of miſts, nor of clouds, nor of [m] ſmoake aſcending like the ſmoake of a fornace, nor of the lowdeſt ſound of a [n] trumpet; for all our pleaſures ſhall bee in *Sion*.

[i] Deut. 27.12
[k] Verſ. 13.
[l] Exod. 20.18
[m] Rev. 9.2.
[n] Exod 20.18 Heb. 12.18

But when he commeth, if he ſhal finde vs *doing wickedly*, curſed ſhall we be; we ſhall be ſure to poſſeſſe [o] *mourning* for *ioye*, *aſhes* for *beauty*, the *ſpirit of heavineſſe*, for the *oile of gladnes*, & *a rent* in ſteed of *a girdle*; whatſoever ſhall become of our *garments*, aſſured we are, our *heartes* ſhall be *torne a ſunder*. *Watch*

[o] Eſai. 61.3.

we

we therefore, for we know not *what houre our master com-*
meth. And let me conclude with *Saint Peters* exhor-
tation. Be we ꝑ *diligent, that* when he com-
meth, *we may be found of him in* 2 Pet. 3. 14
peace, without spot
and blame-
lesse.

THE FIFTH SERMON.

HEBR. 10. VER. 28,29,30,31.

28 *He that despiseth* Moses *law, dyeth without mercy vnder two or three witnesses.*

29 *Of how much sorer punishment, suppose yee, shall he be worthy, which treadeth vnder foot the* Sonne of God, *and coũteth the blood of the* Testament *as an vnholy thing, wherewith he was sanctified, and doth despite the* Spirit of grace.

30 *For we know him that hath said, vengeance* (belongeth) *vnto me: I will recompense saith the* LORD. *And againe, the* LORD *shall iudge his people.*

31 *It is a fearfull thing to fall into the hands of the living God.*

N the former verses I haue heretofore shewed, how that the *author of this Epistle* vseth an effectuall perswasion for our constant continuing and perseuering in the faith, which the *Hebrewes* had, and wee haue, in *Christ Iesus*; or a disswasion, a dehortation from our backslidings & fallings away from the same faith. In the wordes themselues ious meditations two things.

r, what it is, from which we are dissua-

willingly, after that we haue receaued the

.

our hearts the reasons brought by our vs from *so sinning*, which in these words

1 Be-

1 Becauſe if thus we ſinne, wee ſhall never be able by any ſacrifice to make an atonement betweene vs, and God revenging vs: *There remaineth no more ſacrifice for ſinne.*

2 Becauſe if thus we ſinne, we muſt looke for no other, the eternall deſtruction, ſpecified, *verſ.* 27. by two things, *Iudgement*, and *Fire: For if we ſinne willingly, after wee haue receaved &c.*

Of theſe points, and many other circumſtances by occaſion of thoſe words obſerved, I haue already ſpoken.

The principall argument of the whole place is: *Whoſoever ſinneth willingly, after that hee hath receaued the knowledge of truth, to him there remaineth no more ſacrifice for ſinne; hee muſt fearefully looke for iudgement, and violent fire, wherewith he ſhall be deuoured.* Therefore *if we, having receaued the knowledge of the truth, doe ſinne willingly, to vs alſo there remaineth no more ſacrifice for ſinne, we alſo muſt fearefully looke for iudgement, and violent fire, therewith to be deuoured.*

This principall argument is confirmed by two other reaſons, in theſe words, which I haue now read vnto you.

The firſt drawne *à comparatis minoribus*, by a thing done leſſe probable, to proue vnto vs a thing of greater probability, verſ. 28, 29. *He that deſpiſeth* Moſes *law, dyeth without mercy, vnder two or three witneſſes; of how much ſorer puniſhment, ſuppoſe yee ſhall he be worthy, which treadeth vnder foote the Sonne of God, and counteth the blood of the Teſtament, wherewith hee was ſanctified, as an vnholy thing,* and *doth deſpite the Spirit of grace?*

The ſecond is taken from the authoritie of the Scriptures, verſ. 30. where two teſtimonies are cited: one out of Deut. 32. 35. where the LORD ſaith, *Vengeance and recompenſe are mine.* The other out of verſe 36. of the ſame chapter, where we read, that *the* LORD *ſhall iudge his people.*

The truth of both thoſe teſtimonies, is in this my text confirmed by the *witneſſes* of the conſciences of Gods elect, who doe aſſuredly *know* Gods nature and cuſtome to be ſuch, as it is witneſſed to be in theſe Scriptures before cited: for *we know*

(saith the Apostle in the behalfe of all the faithfull) *wee knowe him that hath said, vengeance* (belongeth) *vnto me: I will recompense, saith the* LORD: *And againe, the* LORD *shall iudge his people.*

Then followeth an acclamation, an epiphoneme, a conclusion to this whole argument, whereby all backsliders from the truth, whose whole delight is, *to tread vnder foot the Sonne of God, to account the blood of the Testament wherewith they were sanctified, as an vnholy thing, to despite the Spirit of grace*, may be admonished of their future fall. Though they liue in peace without feare, and the rod of God is not vpon them; though [a] *their eyes stand out for fatnesse*, though they *haue more then heart can wish*; yet should they remember that God is *a liuing God*; a God with *heavy hands* against all stifnecked and rebellious; a God able to cast *both body and soule into Hell fire*. O! it *is a fearefull thing to fall into the hands of the liuing God*, vers. 31. *It is a fearefull* &c.

[a] Psal. 73. 7.

Now returne we to the *first reason* here set downe, for the confirmation of the *principall argument* of this place, vers. 28, 29. *He that despiseth* Moses *Law* &c. Here my purpose is, first to speake somewhat of the *words* themselues, of their *meaning*; and then to gather out some points of *doctrine*, the due consideration whereof may be for our bettering. Both these at this time.

He that despiseth Moses *law*, Ἀθετήσας τις νόμον Μωσέως. *Erasmus* reads it, *he that abrogateth Moses law*; the *Syriacke* hath, *he that transgresseth* Moses *law*; but neither is so right, as the originall requireth. For this place is not to bee vnderstood of breaking, violating, transgressing, or sinning against any *one commandement*, but of an apostacie, of a defection, of a falling away wholy *from religion*. This exposition is afforded vs out of *Deut.* 17. 2. there the Lord giues Moses charge; *if any man, or woman, hath wrought wickednesse in the sight of the* LORD, *in transgressing his covenant*, that then hee bee *brought forth to the gates* of the citie, and there *bee stoned with stones till he die*. But what is this, for *man or woman to worke wickednesse* be-

before the Lord in transgressing his covenant? Is it not to transgresse some one or other commandement of the LORD? No: the LORD himselfe tels *Moses*, what his meaning is, vers. 3. who soever *hath gone and serued other Gods, and worshipped them*, as *the Sunne, the Moone, or any of the host of Heaven*, which God *hath not commanded*, such a one, whether *man*, or *woman*, hath *wrought wickednesse before the Lord in transgressing his covenãt*; such a one *without mercy must die* the death. Such is the meaning of the words of my text: Ἀθετήσας τὶς νόμον Μωσέως, hee that doth reiect, cast behind him, make frustrate, and *despise the law of Moses, he dyeth without mercy vnder two or three witnesses.*

Νόμον Μωσέως, *Moses law*] whereof *God* was the sole *author*, & *Moses* only the *Minister: God* put the word into *Moses* mouth, and *Moses* conveied it vnto the people. In regard of such his ministring, and conveying the law of God vnto the people, the law of God is in this place tearmed, *the law of* Moses, *a sonne of man*, the more to set out and to amplifie, the worthinesse of the *Gospell*, discovered and delivered to posteritie by Iesus Christ *the Sonne of God.*

The like comparison to this we haue, Heb. 2. 2. As here *Moses* is, so there the *Angels* are compared with *Christ*. Thus saith the Apostle; *if the word spoken by* Angels *was stedfast, and every transgression, and disobedience receiued a iust recompense of reward; how shall wee escape, if wee neglect so great salvation, which at the first began to be* preached *by the Lord, and* afterwards *was confirmed vnto vs by them that heard him, God bearing witnesse thereto, both with signes and wonders, and with diverse miracles, and gifts of the Holy Ghost?* So is it here, if *hee that despiseth* Moses *law dieth without mercy*; how shall wee escape, *if we tread vnder foot the Sonne of God.*

He that despiseth *Moses* law χωρὶς οἰκτιρμῶν ἀποθνήσκει, *dyeth without mercy*] This Ἀθέτησις, this *putting away* and contemning the *law of Moses*, deserues for punishment *death without mercy*. Ἀθετήσας νόμον, he that reiects the law, he that sins against it, *Elatâ manu*, Num. 15. 30. not only *secretly* and *presumptuous-*

ly, but *openly*, *perverſly*, *contemptuouſly*, and *maliciouſly*, neither fearing nor regarding God nor man, *Exſcindendo exſcinditor anima illa*; it is a ſentence not to be recalled, for it is paſſed from the Lords owne mouth, *Num.* 15.31. That perſon *ſhall vtterly be cut off*, that ſoule ſhall die the death. *A falſe witneſſe riſing vp againſt his brother to accuſe him of treſpaſſe* (Deut. 19.16.) a *ſtubborne*, and *diſobedient ſonne*, a *rioter*, a *drunkard*, one that *will not hearken to the voice* of his parents (*Deut.* 21.20.) a man & woman *taken in adultery* (Deut. 22.22.) all theſe, becauſe they reiect and deſpiſe *Moſes* law, muſt die the death, your [b] eies ſhall haue no cõpaſſion, you ſhall [c] take away thoſe evils frõ among you, that [d] *all* the reſt of *Iſrael may heare it, and feare.*

[b] Deut. 19.21.
[c] Deut 22. 22.
[d] Deut. 21.21.

Ἐπὶ στόματι δύο ἢ τριῶν μαρτύρων, *vnder two or three witneſſes.*] Theſe words haue a reference to a part of the civill and politicke gouernement vnder *Moſes law*. *Two or three witneſſes*: for one is not ſufficient to convince any one of a crime committed. For thus ſaith the Lord: *One witneſſe ſhall not teſtifie againſt any perſon* to cauſe him *to die*, Num. 35.30. *One witneſſe ſhall not riſe vp againſt a man for any treſpaſſe, or for any ſin*, or *for any fault that he offendeth in*, but *at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed*, Deut. 19.15. *At the mouth of two or three witneſſes ſhall he that is worthy of death die, but at the mouth of one witneſſe he ſhall not dy*, Deut. 17.6. *Vnder two or three witneſſes.*] This is ſpoken diſiunctiuely, not as if the *teſtimony of two* were alwaies true, but becauſe it is ſo to be accounted, if it be the *teſtimony of two.*

For we know that the *teſtimony of two* may be forged. *Two* wicked *men* did falſly witnes againſt *Naboth*, that he *blaſphemed God and the King*, 1. Kings 21.13. *Two* wicked *men* did falſly witneſſe againſt *Steven*, that he ſpake *blaſphemous words againſt Moſes and God*, Act. 6.11. *Two* wicked men did *falſely witneſſe* againſt *Chriſt*, that hee ſhould ſay, *I can deſtroy the Temple of God, and build it in three dayes*, Mat. 26.60. *One witneſſe* ſhall not teſtifie againſt a man to cauſe him to die; *two* may, and their teſtimony may be falſe. *Two*, *three*, or *more* may, for at their mouthes ſhall every matter be eſtabliſhed. *He that de-*

despiseth Moses *law shall die the death, &c.*

Out of these words thus vnderstood, we may for our instruction take two lessons.

1 Necessity is laid vpon vs, and woe is vnto vs if we despise mans law: For *he that despiseth* Moses *law, dyeth without mercy.*

2 A caveat is given vs, that we be not too credulous, that we open not our eares to private reports tending to the discredite of any; for, *He that despiseth* Moses law, *dyeth* (not, but) *at the mouth of two or three witnesses.*

Our first lesson we comprehend within this proposition:

Every one is bound, to subiect himselfe to honest and iust politique lawes, and this, even for conscience sake.

Our second within this,

It is a breach of the rule of charity, to conceiue ill of any one for any private report.

Touching the first, namely: That *every one is bound, to subiect himselfe to honest and iust politique lawes, and this, even for conscience sake*; we may note, that all such *lawes*, politique, civill, mans *lawes*, are either *iust* or *vniust*; if *iust*, then without doubt they *bind our consciences* to due obedience. And this they doe, not because they are set forth and published *by man*; but partly because they haue their original from *the law of Nature*, whervnto our consciences stand bound; and partly because *God* in expresse commaundement hath made vs subiect to such *lawes*. If *vniust*, then are wee not in conscience bound to obserue them.

Such *vniust humane lawes* haue their difference: for first they are said to be *vniust*, either because he that makes them hath *no authority* so to do; or *having authority*, because he makes them rather for his *own private*, then for any *common good*; or making them for the *common good*, because he bids and commaundes that, which is *aboue a mans power* to performe. And in this first sense, *vniust humane lawes*, though they tie vs not in cõscience to obserue them, yet (because they put nothing that may detract either from *the law of nature*, or from *the law of reason*, or

from *the law of nations*, or from *the law of God*, and his glorie) they leaue vnto vs a liberty, either *to keepe them* as well, as we shall bee able, or *not to keepe them* at all, vnlesse *charity*, which chargeth vs in any wise to beware of *giving offence* to our neighbours, commaundeth vs to obserue them. Rather then we breake this bond *of charity*, rather then we *giue iust offence* to our neighbours, it is our Saviours coũsaile, Mat. 5.39,40,41. *Whosoever shall smite* vs *on the right cheeke*, that wee *turne to him the other also*; whosoever, *suing* vs *at the law*, *shall take away* our *coate*, that we let him *haue our cloake also*; whosoever shall compell vs *to go one mile*, that wee sticke not *to goe twaine with him*.

The care then we are to haue, *not to offend* the weake consciences of our neighbours, may binde vs to the observing of those *humane lawes* before spoken of, which, albeit in regard of *their maker* and his *private respects*, they are called *vniust*, are notwithstanding otherwise left to our free choice to bee kept or broken, because without any repugnancie they may stand together with those *eternall lawes*; the *law of nature*, the *law Celestial*, the *law of reason*, the *law of God*, the *iust law of mã*, & *the law of nations*. So in a first sense, *the lawes of mã* are called *vniust*; if he that makes them hath *no authority* so to doe; or *having authority*, if he makes them rather for his *owne private*, then for any *common good*; or making them for the *cõmon good*, if he bids and commaundes that, which is *aboue mans power* to performe.

In a second sense, *humane lawes* are said to be *vniust*, if they bid that which is *contrary* to Gods *lawes*, to Gods *revealed will*, to Gods *glory*: and these *lawes* are so farre from binding vs to their obseruance, as that the loue of God, dwelling in our soules, deepely chargeth vs with all our might *to resist them*. The answer which *Peter* and *Iohn* made to those of *Ierusalem*, Act.4.19. well fitteth this place; *whether it be right in the sight of God, to obey you rather then God, iudge yee*. And as fit is the protestation made by *Peter*, and the rest of the *Apostles*, Act.5.29. *We ought rather to obey God, then men*.

Thus

Thus we ſee, that *the lawes of men*, if they are *vniuſt*, doe not *ſimply binde vs* in conſcience to any obedience; and if they bee ſo *vniuſt*, as to detract from *Gods lawes and his glory*, we ſee againe, that we *are in conſcience bound* to diſobey them. *Obedience* is firſt due *vnto God*; and next *vnto men* for *Gods ſake*. And therefore if *men* ſhall require any thing of vs, which by anie meanes may redound to *Gods diſhonour*, leaue we *men* to thẽſelues, and reſerue we all due *obedience* for our *God*. *We ought rather to obey God, then men.*

Yet are there *humane lawes*, iuſt lawes, lawes of equity and vprightnes, *binding the conſciences* of all that are placed *in publike ſocieties*, whether *civill* or *ſpirituall*. In ſuch ſocieties though the *lawes of nature* and *of reaſon*, be of neceſſary force, yet *thoſe lawes* ſuffice not: over and beſides them, ſomewhat is neceſſary, namely, *humane & poſitiue law*, together with that *law*, which is of *commerce*, of *merchãdiſe*, of *exchange* between the greateſt ſocieties, the *law of nations*, and *of nations Chriſtian*.

Humane laws are *meaſures* in reſpect of men, to direct their actions. *Meaſures* they are, yet to be *meaſured* by higher *rules*. Thoſe *rules* are two; *the law of God*, and *the law of nature*. *Humane lawes* then, muſt be made according to the general *lawes of nature*, & without contradictiõ to any *poſitiue law in Scripture*. If they are otherwiſe made, they are ill made. Vnto *lawes* thus *iuſtly* made, and received by a *whole* Church, a *vvhole* cõmon wealth, a *vvhole* corporation, a *vvhole* College, they which liue within the boſome of that *Church*, that *Common vvealth*, that *Corporation*, that *College*, muſt not thinke it a matter indifferent either *to yeeld*, or *not to yeeld*, obedience.

The *lavv of God* hath ſaid, *let every ſoule be ſubiect to the higher povvers*, Rom. 13. 1. The *publike povver* of all ſocieties, is aboue *every ſoule* conteined in the ſame ſocieties: and the chiefe vſe of *power*, is *to giue lawes* vnto all that are vnder it; which *lawes* in ſuch caſe we muſt *obey*, vnleſſe there be reaſon ſhewed, neceſſarily to enforce, that *the law of reaſon*, or *of God*, doth enioyne the cõtrary. For vnles our own private reſoluti-

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ons be overruled by the *law* of *publicke determinations*, wee ſhall leaue no poſſibilitie of *ſociable life* in this world.

This made *our Saviour* to admoniſh thoſe hypocrits which came to tempt him, *to giue vnto Cæſar the things of Cæſar*, Mat. 22. 21. This made *Paule* to exhort ſervants to bee obedient vnto their *Maſters, with feare and trembling in ſingleneſſe of their hearts as vnto Chriſt*, Epheſ. 6. 5. This made *Peter* to call vpon vs, *to ſubmit our ſelues in all maner ordinance of man for the Lords ſake*. 1. Pet. 2. 13. who, verſ. 15. telleth vs, that it is *the Lords will, we ſhould doe ſo*. The *Lords will*: and therefore we *muſt be ſubiect, not becauſe of wrath only, but alſo for conſcience ſake*: and this is *Paules* concluſion, Rom. 13. 5. Wee are all bound to ſubiect our ſelues vnto *honeſt* and *iuſt politicke laws*, and that *for conſcience ſake*.

But doe we al herein, as we are bound to doe? Thoſe which liue within the boſome of the *Church*, the *common wealth*, or *great corporations*, I leaue to their owne examinations. Their hearts will witneſſe with them, that nor *laws of Church*, nor *laws of commõ wealth*, nor *lawes of Vniverſitie*, nor *laws of great townes*, are in any meane kept, as they ought to bee. Now not only *great ones*, but *little flyes alſo* are ſtrong enough to breake through: ſo rent and torne are the *cobwebs*.

Great and *little*, old and young, every one that is willing to learne, come, and receaue inſtruction of SOLOMON: *My ſonne* (ſaith he, Prov. 6. 20.) *My ſonne keepe thy fathers commandement, and forget not thy mothers inſtruction*, bind them both alwaies about thine heart. It doth not ſtand with the duty which we owe to our heavenly father, that wee ſhould ſhewe our ſelues *diſobedient* to the *ordinances*, to the *good* and iuſt *ordinances* appointed by authoritie for the directing of our ſteps in the courſe of this life. Let vs not ſay, we keepe the commandements of *the one*, when wee breake the law of *the other*: for vnleſſe we *obſerue both*, we *obey neither*. God hath expreſly cõmanded vs to *obey mans lawes*, which if we *obey not*, *Gods* lawe by vs is *diſobeyed*.

Now let the *Sunne*, the *Moone*, any one of the *heavens* or *ele-*

elements once ceaſe, fayle, or ſwerue; the ſequele is manifeſt, *ruine to it ſelfe, and whatſoever dependeth vpon it.* And is it poſſible, that *man* the nobleſt creature in the world, yea a *very world* in himſelfe, tranſgreſſing the *law of God* in deſpiſing *mans law*, ſhould drawe no harme after him? Mans nobleneſſe aboue other creatures in this caſe helps him nothing. *Tribulation and anguiſh vnto every ſoule that doth evill.* This wee are aſſured by *S. Paules* teſtimonie, *Rom.* 2.9.

As for vs, who liue within theſe *goodly buildings* provided for vs, when we were not, what ſhall I ſay? *That we liue according to our lawes*; O happy houre, wherein ſuch a ſpeech might truely be vttered! But this latter and laſt age, full of the *ripeſt & laſt ſins*, which no poſteritie ſhall be ever able *to adde vnto*, forbids me ſo to ſay. I muſt ſay the contrary: *We liue* not according to our laws. Wee will murmure and repine, (& it may be, not without cauſe) if wee be abridged of our founders and vſuall allowance; and yet are wee vnwilling to obſerue thoſe *eaſie, honeſt, & iuſt lawes* preſcribed vs by our founders. Surely we haue forgotten, that we ought to be ſubiect, not *becauſe of wrath* only but alſo *for conſcience ſake.*

Where my deſire is, that every one, both *Head* and members, of all our particular ſocieties, would enter a due examination of their own hearts, and conſider whether they haue beene obedient to their *locall lawes*, with *feare and trembling in ſingleneſſe of heart, as vnto Chriſt*: and my prayer is, that it would pleaſe *the Father of our Lord Ieſus Chriſt*, to turne the hearts both of *Heads* & *mẽbers*; of *Heads*, that they would not grieue their companies, by ſtopping, or withdrawing their ordinarie and ſtatutable maintenance; and of *members*, that they thinke not much to bee reſtrained by their *Heads* according to the lawes of their *Colleges*: that ſo ioyntly and ioyfully both *Heads* and *members* may labour together for the due performing of their *Founders will.*

As in a plague time, we marvaile not ſo much at thoſe *that dye*, as at thoſe *which eſcape*; ſo in this generall infection of ſin, wherein theſe latter and laſt times are drunken and drowned,

we marvaile not ſo much at *the vileneſſe* of the moſt, as that any almoſt is *innocent*. If I thē in this caſe ſhould plead for your innocencie, if I ſhould ſpeake you faire, if I ſhould ſow pillowes vnder your arme-holes & make vayles vpō your heads, happily you would like it well, but aſſured I am I ſhould endammage mine owne ſoule. So much *Solomon* teacheth mee, Prov. 29. 24. where he ſaith, He that is *partner with a theefe, hateth his own ſoule*.

Therefore to deliver my ſoule, though you ſhould not turne from your wickednеſſe and wicked waies, I muſt warne you of a matter, and howſoever it may neerely touch ſome amongſt you, yet I beſeech you heare me patiently. It hath beene often ſpoken out of this place (and I doubt not but with good fruit) of an intolerable abuſe nuſled and foſtred vp for a long time in ſome of our *Colleges*; I meane the deare and vſuall *ſelling of Places*, which at the firſt were deſtined and appointed by our Founders lawes to ſchollers of beſt deſert. It hath beene herehence told vs, that in diverſe of our iudgements, 20. 30. *pownds* or *more*, are but *eaſie prices* for ſo good preferмēts. I grieue, & ſhame (even for the loue wee all ought to haue of this place wherein we liue) to repeat all that hath beene publikely preached vnto vs concerning this point. I hope and beleeue, wee are not of the number of thoſe, that hold *religion to be a pretie policie to keepe the meaner ſort in awe*: I doubt not, but beleeue, that we haue a greater meaſure of Gods Spirit.

This Sermon was preached 1599.

Guided therewith conſider we (I beſeech you) that it is no ſmal matter to *deſpiſe the iuſt laws of our Founders*, and remember we, that *he that deſpiſeth Moſes law dyeth without mercy*. Our *founders laws* doe direct vs, to make our elections free frō corruption: *Moſes law* chargeth the ſame. Can wee therefore hate the one, and leane to the other? or deſpiſing one, deſpiſe we not both? Our *founders* doe charge vs in regard of our elections to *take no bribes*, no rewards, to make no bargaine; and we, as well liking of it, haue beene ready by ſolemne oathes to bind our ſelues to doe accordingly: *Moſes* alſo forbiddeth *vs to take any gift*, Exod. 23. 8. and Deut. 16. 19. and in the ſame

places

places giues a reaſon, why he forbids vs. It is; becauſe rewards doe *blind the eyes of the wiſe*, and *pervert the words of the iuſt*.

But ſuch hath our practiſe been, as that therby we are made careleſſe of that, whereof indeed we ſhoulde be moſt careful: careleſſe of our oathes, and careleſſe of *Moſes* reaſon. Careleſſe *of our oathes*, whereby we haue bound our ſelues to obey our founders lawes; & yet we know, that the *meſſenger* of the covenant, (*comming neere to vs in iudgement, like purging fire, and fullers ſope*) wil be a *ſwift witneſſe againſt all falſe ſwearers*, Mal. 3.5. Careleſſe *of Moſes reaſon*, vſed by him to enforce our obedience to the law; (*thou ſhalt take no gifts*) and yet we know by my text, that *he, that deſpiſeth Moſes law, dyeth without mercy*.

Thus *pollute* we the LORD and *his holy name*, not like thoſe falſe propheteſſes, Ezech. 13.19. *for handfuls of barly*, and *for pieces of bread*, but for *gold* and *ſilver*. For gold and ſilver, wee *ſlay the ſoules* of them, *that ſhould not die*, and we *giue life to the ſoules* of them, *that ſhould not liue*, that is, we admit into our ſocieties *Aſinos auro onuſtos*, thoſe which are very vnfit, for learning and manners, excluding farre their better.

So, and ſo haue we ſinned, and more wickedly: yet haue we not girded our ſelues *with ſackcloath*, we haue not wallowed our ſelues *in aſhes*; we haue made *no lamentation*; we haue *not mourned*; yea, we are ſo farre from being *grieved* at theſe our miſdoings, as that we *ioy* and *reioice* in them, and exerciſe our wits to cover and defend them.

Our defences for this corruption ſo heartely entertained amongſt vs, are vſually thoſe, which every one of vs, cunningly alleageth for our private & dayly treſpaſſes; & therfore the cóſideration of them, may worthyly belong to every ſoule amóg vs. Therfore let every one, that *hath an eare to heare, heare*.

Our firſt defence, is our miſconceit about the time of our *repentance*; we are perſwaded we may *repent* when we will. Touching this point, I now ſay nothing; only we may be adviſed, that *late repentance* is ſeldome *true repentance*; and iuſtly we may feare, leaſt that *repentance*, which we frame to our ſelues, *See the firſt. Sermon. p. 9.*

when we are dying, die also with vs.

Our second defence, is grounded vpō such places of *Scripture*, whereinis signified; how that the stowtest pillars of the Lords house are sundry times & grievously shaken. One place may serue for all, *Prov.* 24.16. The iust man is said to *fall seaven times a day*, and *rise againe*; & hereby we iudge it no great preiudice against our selues to haue a *few fals*. But we misvnderstand this place, being spoken of *fals into afflictions* and *calamities*, and not of *fals into actuall sinnes*. And if it be spoken of *falls into actuall sins*, what then? Is this a necessary consequence, *Seavē fals a day* are pardoned to the iust; therfore for a *few fals* we shall haue pardon?

I must needs confesse, the *patience of God* is very abundant; He is *mercifull* and *gracious*, *long suffering*, *and of great goodnes*. He cryeth vnto the *fooles*; (and are not we such *fooles*?) *O yee foolish how long will yee loue foolishnes?* Prov. 1.22. He cryeth vnto the *faithlesse* (and is our *faith* living?) *O generation faithlesse and crooked, how long now shall I suffer you?* Matth. 17.17. Hee cryeth vnto the *Iewes* (and are not we as bad as the *Iewes*?) *O Ierusalem, Ierusalem how often?* Matth. 23.37. He dresseth his *vineyard* with the best and kindlyest husbandry, that his heart could invent, Esai. 5.2. *afterward* he looked for *fruit*, he required it not the *first houre*, but tarying the *ful time*, he looked that it should bring forth *grapes*, in the *autumne* & *time of vintage*. He waiteth for the *fruit* of his figtree *three yeares*, Luk. 13.6. & is content to be entreated that digging, and dunging, and expectation a *fourth yeare*, may be bestowed vpon it. Whatsoever iudgements are pronounced against *Damascus*, *Azzah*, *Tyrus*, *Edom*, *Ammon*, *Moab*, *Iudah*, *and Israel*. Amos chapt. 1. & 2. are *for three transgressions*, and *for foure*; so long he endured their iniquities. Gods dealing with vs sinneful wretches, is like *Davids* dealing with *Saule*; he tooke away his * *speare*, & his *waterpot*, and a * *piece of his cloake*: so God takes away from vs a little rest, and a little, & little more, & giues vs, as it were, remembrāces, to let vs vnderstand, that we are in his hands, &, if we take not warning, that he will further punish vs.

Exod. 34 6. See my sixt Lecture vpon Amos 1.3. p. 69.

* 1. Sam. 26.12
* 2. Sam. 24.5.

Thus we see (and it may not be denied) that the *patience of*

God

God is very abundant, that the Lord is *merciful* and *gracious*, *long ſuffering* and *of great goodneſſe*. Of ſuch his *patience*, *mercie* and *goodneſſe* we may not preſume. Our ſafeſt way ſhall be to riſe at the *firſt call*; if we differre our obedience till the *ſecond call*, we may be prevēted. Then may God haue iuſt cauſe to ſay to vs, as he ſaid vnto the Iewes, Eſai. 65. 12. *I called, and yee did not anſwere; I ſpake, and yee heard not*. And albeit ſome *fall ſeaven times a day and riſe againe*; albeit to ſome ſinners, it pleaſeth the Lord to iterate his ſufferance: yet may not we take encouragement hereby to iterate our miſdoings.

We haue learned, that God puniſhed his Angels in Heavē for *one breach*; *Adam* for *one morſell*; *Miriam* for *one ſclander*; *Moſes* for *one angry word*; *Achan* for *one ſacrilege*; *Ezechias* for *once ſhewing his treaſures* to the ambaſſadours of *Babel*; *Ioſias* for *once going to warre* without asking counſaile at the Lord; and *Ananias* & *Sapphira for once lying to the Holy Ghoſt*. Is the Lords hand now ſhortened, that he cannot be as ſpeedy & quicke in avenging himſelfe vpon vs for our offences? Farre be it from vs ſo to think: God is not *ſlacke in comming*, as ſome count *ſlacknes*; he maketh *the cloudes* his chariots, hee rideth *vpon the Cherubins*, he flyeth with the *wings of the winde*: and ſo he *commeth*, and *commeth quickely*, and his *reward is with him*, to giue to every one, according as his workes ſhall be. 2. Pet. 3. 9.

Our third and laſt defenſe is builded vpon *flattery*, cheriſhed in our owne boſomes. Becauſe we haue beene waryly corrupted; becauſe we haue taken bribes ſo ſecretly, as that poſſibly *two witneſſes* may not be produced to teſtifie againſt vs; becauſe for this our ſinne, *Gehazies leproſie* as yet hath not brokē out vpon vs; becauſe for other our ſinnes done in darknes, the *rod of God* hath not yet ſmitten vs, we flatter our ſelues, & perſwade our ſelues, that *all is well*: we ſet our mouthes againſt Heaven, and our tongues doe walke even through the earth; we imagine with thoſe wicked ones, *Pſ.* 73. 11. & *Pſ.* 94. 7. that God *will not behold* our iniquities, or if he doe, that he will not much regard *to puniſh vs* for them. Wee ſet vp *Idols* within our breaſts againſt him; we *forſake* his Teſtimonies, we *follow* the

voice and perſwaſion of our owne deviſes. So bold we carrie our ſelues vpō our cunning, ſlie, cloſe, & ſecret kind of ſinning.

But all in vaine, if ſo it ſeeme good vnto the Lord. For he hath meanes enough, to diſcover & bring to light that which we thinke moſt ſecret, and hidden. He can make the *fieldes* to haue *eies* to ſee our deedes; the *woods* to haue *eares* to heare our counſels; the *wals* of our bedchambers to haue *mouthes* to witneſſe againſt vs; *our friends* to fall out with vs, and the *men of our ſecrecie* to bewray our wickedneſſe. He can vſe *vs*, our ſelues, as inſtruments, againſt our ſelues; even our *own mouthes* to teſtify againſt vs: for he can make vs, either *vnawares* to diſcloſe our faults; or *in our ſleepe* by dreams to make thē known; or *in our ſickneſſe* to raue of them; or *in ſome phrenſey* to vomit them out; or *in the torment of our conſciences* to confeſſe them all. And if he ſhould not deale with vs thus, or thus; yet knowe we, that there is a time to come, ſpoken of by *St Paule*, 1. Cor. 4. 5. wherein the Lord ſhal come, *to lighten things that are hid in darknes, & to make the counſels of the heart manifeſt*. And this he will be ſure to doe, becauſe *in preſence he beholdeth* whatſoever is done in the *darkeſt places*, and is privy to *all the deviſes*, of our hearts.

I will not ſtay your eares with commemoration of many notable places of Holy Scripture, ſet downe by the holy Spirit to amplifie Gods *illimited preſence*. In the 139. *Pſalme*, wonderfull are the teſtimonies brought there by the Prophet for this purpoſe. O LORD, *thou haſt tryed me, and knowne me, thou knoweſt my ſitting and my riſing, &c.* as it followeth in the Pſalme. Thus I gather the ſumme of it; there is no corner in *Hel*, no manſiō in *Heavē*, no caue in the *top of Carmel*, no fiſhes belly in the *bottome of Sea*, no darke dungeon in the *land of captivity*, nor the clowdes of the day, nor the darkneſſe of the night, nor a ſecret friend, nor a more ſecret conſcience, nor any like evaſion that can hide vs, that can hide any our actions, frō the *preſence of the* LORD: Our ſitting, our riſing, our down lying, the thoughts of our hearts, the wordes of our mouthes, the waies of our feete, yea our reines, our bones, our mothers wombes

See Lect. 10. vpon Amos 1. p. 115. & Lect. 14. p. 159.

wombes, wherein in our first informity we were wonderfully lodged, they are all throughly knowne vnto him. If therefore *secretly taking bribes* for fellowes, for schollers places, and the like; if SECRETLY liuing in fornication, adultery and vncleanesse; if *secretly* stealing; if *secretly* any way sinning wee purpose to auoid the *presence* of Almightie God, I must thē needs say with Ieremie, ch. 10. 14. Doubtlesse *every man is a beast by his owne knowledge.*

Thus farre haue I beene guided by my first position, *Every one is bound to subiect himselfe to honest and iust politique lawes, and that for conscience sake.* For *he, that despiseth Moses law, dieth without mercy.*

The second remaineth: *It is a breach of charitie to conceaue ill of any for any priuate report*: For *he that despiseth Moses law dieth* not, but *at the mouth of two or three witnesses.* Of this second in the next.

Now beseech wee Almightie God, by whose great mercies we haue receaued the knowledge of the truth, that by the same his mercies, he would giue vs grace to continue, liue, and die therein: that he would guid vs in all our waies; make vs obedient to higher powers according to his will; cleanse our hearts, renue our spirits, and free vs from all desire of doing wickedly, that so at the last day, we may be presented spotlesse & without blame before him that sitteth vpon the throne. Even so be it Lord Iesus.

THE SIXT SERMON.

HEBR. 10. VER. 28, 29.

28 *He that despiseth* Moses *law, dyeth without mercy vnder two or three witnesses.*

29 *Of how much sorer punishment, suppose yee, shall he be worthy, which treadeth vnder foot the* Sonne of God, *and counteth the blood of the* Testament, *as an vnholy thing, wherewith he was sanctified, and doth despite the* Spirit of grace?

THe second position grounded vpon the 28. verse, which was, *It is a breach of the rule of charity, to conceaue ill of any, for any private report*, is nowe to bee handled. I will briefly runne it over, that so at this time also wee may haue some taste of that which followeth in the 29. verse.

It is a breach of the rule of charity, &c. To speake much of *charity*, what it is, what obiects, what ends it hath, before such as abound in knowledge, I holde it needlesse. If your practise hath beene according to your knowledge, it may truely & boldly be said vnto you, as Christ said vnto the Scribe, that had answered discreetly, Mark. 12. 34. *You are not farre from the kingdome of God.* For declaration of the point I am to proue, let vs consider somewhat touching the rule of charity, which vseth by vs to be broken, as oft, as we conceiue ill of others (whether our superiors, or equals, or inferiours) for any private reportes.

Christi-

Christian Charitie, hath three branches.

The first, ἀγάπη τοῦ θεοῦ, καὶ χριστοῦ, *our loue of God and Christ.* The rule for this part is laid before vs, Deut. 6. 5. *Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule, and with all thy might.* In wich words, is noted together with the *vnitie* of the diuine essence, the *trinitie* of the persons; and therefore the commandement is, that as *one God* is, so the *three persons* are, to be loued. *Diliges Iehovam* אלהיך thou shalt loue *the* LORD *thy God*, *one God* and *three persons*, not with part of thine *heart*, nor with part of thy *soule*, nor with part of thy *might*, but with *all* of *all*, both *heart*, *soule*, and *might*. The reason why God is thus to be loued, is put before, ver. 4. *Heare O Israel, the* LORD *our God is* LORD *only*. The meaning is; there is but one God, and therefore thy *heart*, thy *soule*, thy *might*, thy *loue*, may not be distracted, they may not bee diuided. *All* thy heart, *all* thy soule, *all* thy might, must ioyntly bee employed to *loue* the LORD *thy God*.

In this place of *Deuteronomy* our charge is but general, yet necessary, *to loue one God*, and the *three persons of the Trinitie*. For *the second* we haue a more speciall charge, 1. *Cor.* 16. 22. There *S. Paule* saith, *If any man loue not the Lord Iesus Christ, let him be* Anathema Maranatha; *let him bee had in execration*, let him be excommunicate vnto death. Which is also signified by *Christ* himselfe telling vs, Mat. 10. 37. that wee cannot bee *worthy of him*, if we loue *father, mother, wife, children, brethren, sisters*, yea our owne liues, aboue, before, or *more then him*.

The second branch of Christian charitie, is φιλαδελφία, brotherly loue, peculiar, & belonging only to the sonnes of God. The rule for this part is laid before vs, *Ioh.* 13. 34. Christ there hath given vs a new commandemẽt, that we *loue one another; as he hath loued vs*, that euen so *we loue one another*. Wee must *loue one another*; that is, wee must loue the whole Church and euery member thereof, all that are our brethren in the Lord & the sonnes of God: euen the whole number of Gods holy ones and the blessed Angels which are in Heaven. All these *must wee loue*, euẽ as *Christ hath loued vs*. But how hath *Christ loued vs?*

Consider we these fiue things, and it will be manifest.

See my second sermō on Iames 4 p. 80.

1 Looke we vnto the *cause*, which moued Christ *to loue vs*; he *loued* vs because we were *elected*; because wee were *chosen in him*, by God the Father, to bee his members, and to bee saued by him. For this cause hath hee *loued vs* with a peculiar loue aboue other men; with *such a loue* wherewith *hee loued* S. Paule, *Gal.* 2. 20. for that we might liue vnto God, we are *crucified with Christ*, and so we liue; *yet not we* now, but *Christ liueth in vs*, and in that, that wee *now liue in the flesh*, wee *liue by faith in the Sonne of God*, who hath *loued vs*, and *giuen himselfe for vs*. So *peculiarly* hath Christ *loued vs*. Therefore must wee also *peculiarly* loue our brethren in the Lord; for that very cause, because for ought wee can discerne; (and how can wee discerne *spiritually*, being but *flesh?*) they are the *elect* and *chosen of God the Father in Christ, from before the foundations of this world, to be saued by Christ*.

2 Thinke we of the time *when* Christ *loued vs*. Wee shall find that he *loued vs first*, 1. Ioh. 4. 19. he staied not for *our loue*: we *loue* him, because he *loued vs first*. He *loued vs first*: therfore must we also prevent one another in loue; wee must not looke that our brethren *first loue vs*. For if wee bee friendly to them only, who are friendly to vs, what singular thing doe we? Doe
Mat. 5. 46, 47. not even the heathen likewise? If we loue them onely, which loue vs, what reward shall we haue? Doe not Infidels even the same? We Christians must *loue our brethren first*.

3 Let vs respect the qualitie of the persons, whom Christ hath loued: He hath loued vs, Ioh. 15. 9. Vs, that is, *all*: all the *elect*, *Gentiles* as well as *Iewes*; *Barbarians* as well as *Grecians*; *bond* as well as *free*; *women* as well as *men*; the *base* & the *poore*, as well as the *noble* and the *rich*. For *all* the elect, for *all* these, for *all vs he died*, when as yet we were his enimies, *when as yet we were sinners*, Rom. 5. 8. Therefore must we also loue *al men*, be they sinners, or seem they righteous; seem they our friends, or be they our foes; be they of what estate or cōdition soever, so it bee not evident, that they are adiudged to bee partakers with the *Divell* and *his Angels* in the ever burning lake.

4 Re-

4 Regard we the *end*, why Christ *loued vs*: hee *loued vs* for no profit of his own, but *for our soules health*. Therefore must we also *loue others*, not for our own gaine, but *for their good*. So did *Moses*, who prayed to haue his name *raſed out of Gods booke*, rather then that the *ſinnes of the people* vnder his government *ſhould not be forgiuen*, Exod. 32. 32. So did *David*, who made his ſupplications to God, for to lay the peſtilence *vpon him and his fathers houſe*, and to ſpare the people committed to his charge, 2. Sam. 24. 17. So did S. Paul, who *wiſhed his own damnation*, to redeeme the reiection of the *Iewes*, Rom. 9. 3. Chriſt loued vs *for our ſoules health*, not for any profit of his own; therefore muſt we alſo loue one another, *for the good of others*, not for any our owne gaine.

5 Conſider we the *meaſure of the loue*, wherewith Chriſt hath loved vs. It is a *true loue*; for Chriſt is *truth* it ſelfe, Iohn, 14. 6. It is a *burning loue*; for Chriſt *laid downe his life*, Chriſt ſhed his blood *for his ſheep*, Ioh. 10. 15. It is an *everlaſting loue*; for Chriſt *loues his owne vnto the ende*, Iohn. 13. 1. Therefore muſt our loue alſo to all the faithfull, be *true*; it muſt be *earneſt*; it muſt be *conſtant*. Chriſts commandement is that *we loue one another, as he hath loved vs*, even ſo, that we loue one another. Ioh. 13. 34.

The third branch of Chriſtian charitie is φιλοξενία, *the loue of our neighbours*. The rule for this part is laid before vs, *Levit.* 19. *ver.* 11, 13, 15. 16. acknowledged by the ſcribe, *Mark*, 12. 33. and proclaimed by *Chriſt* himſelfe, to bee like that *great commandement*, Mat. 19. 19. &c. This is the rule: *Thou ſhalt loue thy neighbour, as thy ſelfe*. Thou ſhalt loue *thy neighbour*, that is, *every man*; for ſo Chriſt expounds it vnto the lawyer, ſhewing him by the example of the *Samaritane*, who is his *neighbour*, Luk. 10. 30. Thou ſhalt loue *thy neighbour*, not onely ſuch as *fancie thee*, or are *thy friendes*, but *thy enimies too*. Thou ſhalt *bleſſe them*, that *curſe thee*; *doe good to them*, that *hate thee*; *pray for them*, that *hurt thee*.

Thou ſhalt loue thine enimies] *Thy enimies* I ſay, not *Gods enimies*; for *Gods enimies*, thou muſt hate with a perfect hatred. David is thy warrant, Pſal. 139. 22. Thou muſt *not receaue them*

into house, or *bid them, God speed*: such was S. *Iohns* counsaile to the elect Ladies childrē, 2. *Ioh. vers.* 10. who also in his *first* and generall *Epistle, chap.* 5. *vers.* 16. speaking of *a sinne vnto death*, reigning in the enimies of God, forbids vs *to pray for it*. Whom *God hateth* we may not loue. *In him* and *for him* wee must *loue every man*. If we can knowe any to be of the number of *the reprobate*, to whom God wil not pardon their transgressions, we may not in our prayers desire forgiuenesse *for their sinnes*, we may not pray *for their salvation*.

But *who knoweth the minde of the Lord? Or who hath beene his*
Rom. 11. 34. *counsellor?* He *alone* separateth the Goates from his Sheepe, he *alone* knoweth who are his. And this rule simply bindeth vs (who cannot discerne betweene *the reprobate* and *the elect*) to *loue every man*, vnderstood here, by the name, of *neighbour*; *Thou shalt loue thy neighbour*.

But how? It followeth in the rule; *as thy selfe*. That is, not with a *feigned loue*, not with a *cold loue*, not with a *temporarie loue*, not in *word only*. Therefore must thy loue towardes thy neighbour be *vnfeigned*, it must be *fervēt*, it must be *enduring*, it must be *effectuall*. A fift condition is required that our loue be *holy* and *pure*; for we must loue *our selues*, and so *our neighbours*, in God, for God, and to Gods glory.

Such are the *branches* of *Christian Charity*; & such the *rules* to measure them. Christ reduceth thē to two heads; to a *great commaundement*, and another *like vnto it*: on which, he saith, *the whole law & the Prophets do depēd*, Mat. 22. 40. & Mat. 7. 12. he putteth downe but one head, and calleth that one. *the Law & the Prophets*: Whatsoever yee would *that men should do vnto you, even so doe yee to them*; for this is *the law & the Prophets*. In like manner St *Paule* hath said; *He, that loveth another hath fulfilled the law*, Rom. 13. 8. & verse 10. *Loue is the fulfilling of the law*. And, Gal. 5. 14. *All the law is fulfilled in one word*, which is this, *Thou shalt loue thy neighbour as thy selfe*. In those places, where *our Saviour* and the *Apostle*, doe ascribe to our loue of others, *the fulfilling of the law*, they meane nothing else, but the fulfilling of the second table of the law in this one branch, cō-

teining two members of my diuision φιλαδελφιαν and φιλοξενιαν: *Brotherly loue*, and *loue of our neighbours*. And so Christ in the place before cited, *Matth.*22.40. making of the whole *law* but two parts, *loue of God*, and, *loue of our neighbours*, excludeth not my third part φιλαδελφιαν, *that brotherly loue*, whereof you heard, but includeth it in his latter.

Let this then stand for trueth: *Christian charity* hath three branches; *loue of God*; *loue of our brethren* in the Lord; and *loue of our neighbours*. The rule for the first is; *you shall loue the Lord your God with all your hearts, with all your soules, with all your might*: For the second, *you shall loue one another, as Christ hath loued you*: For the third; *you shall loue your neighbours as your selues*. And thinke not that you liue according to the *first rule*, if you faile in keeping either the *second* or the *third*. Lincked they are together, and that so, that vnlesse you obserue *all*, you keepe *neither*; you cannot *loue God* and *hate your neighbour*; neither can you *loue your neighbour*, but you must *loue God too*. Every stepping aside, every transgressiō of the law is a blemish to your loue. And therefore for my position, your charity shall be much obscured, if *for private reports, you conceaue ill of anie*. The reason is, because so doing *you commit sinne*, and are rebuked of the law, as transgressours. *You commit sinne* (I say) & so *you breake the rule of Charity, if you conceaue ill of any, for any private reports*.

There cannot be a greater poyson; there cannot be a deadlier *bane* of *friendship* and *amity* betwixt man and man, then to *loue to heare*, what bitter & sharpe tongues shal *seeke to speake*. Soone creepes it into your eares, that will never out againe, whilest the breath is in your bodies. You may know it by this. If any one be misreported to you to be spotted with *adultery, bribery, theft*, or any like grieuous offence, though happily you can be content *not to credit all*, because *all* is not sufficiently proued vnto you; yet *something* remaines to the *blot* of your brother, yet stickes *the scarre of suspition still*. Something you will beleeue for the reporters sake, whom you will take to be a very honest man.

See my second Sermon on Iames p.83.

Well; though *Ziba* be long ſince dead and rotten, who did wrongfully ſclaunder *Mephiboſcheth*, his Lord, vnto the King, 2. *Sam*, 16. 3. yet may we be aſſured, that a great meaſure of *Zibaes* ſpirit now at this time dwelleth in the hearts of the ſonnes of men, and ſo ſhall dwell, even vntill the day of the Lords appearing.

Solon. A wiſe *lawmaker*, being asked why he appointed no puniſhment for ſuch a one as ſhould *kill his parẽts*, made this anſwer, that he thought no mã ſo barbarous, as *to doe ſuch a deed*. Without doubt if a law bee made againſt any *actions*, *vvordes*, or *thoughts*, it was firſt in the *lawgivers* conceit, that there would be *hearts* to harbour ſuch thoughts, *lips* to vtter ſuch words, & *hands* to worke ſuch actions.

There is one *lawgiver*, which is able *to ſaue* and *to deſtroy*; from him out of the Higheſt Heavens a *law* is given vnto vs, to be of force as long as we ſhall walke vpon this earth: it is conveyed vnto vs, by the hand of *Moſes*, Levit. 19. 16. where thus it is written; *Thou ſhalt not walke about with tales among thy brethren*. The very making of this law, is an evident argument, that the Lord knew that there would be no want of ſuch in the world; of ſuch (I ſay) as ſhould *walke about with tales among* their *brethrẽ*. Such there were in the time when *Ezechiel* propheciedfor chap. 22. 9. *Ieruſalem* is reproved, becauſe in her were *tale-cariers*, men that *caried tales vp and downe to ſhed blood*. And the ſtrife that hitherto hath beene, now is, and hereafter is like to be in all places, in *Church*, in *Common wealth*, in *ſocieties*, in *families*, proveth that no age is voide of ſuch *whiſperers*. You need not to doubt of the proofe. It is *Solomons*, Prov. 26. 20. *Without wood fire is quenched, and without a talebearer ſtrife ceaſeth*. If there be not a *new ſupply* made of *wood*, the *fire* will goe out; ſo if there be not ſome, that wil *cary tales* betweene man and man, *ſtrife* will die quickly. For as *wood* is the matter of *fire*, ſo a *tale-carier* foſtereth *ſtrife*. The like hath *Solemon* ſpoken of *ſcorners*, Prov. 22. 10. and ſure it may well be: for commonly a *ſcorner* is a *tale-carier* alſo.

To ſuch as by their *private reports* in your eares, that are a-

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ny way in governement, ſhall *depreſſe* and *diſgrace* their brethren, in hope *to lift vp* & *aduãce* themſelues; I haue not much to ſay. Only, I will pray them to ioine togither the *firſt* and *third verſes* of the 15. *Pſalme*; I hope it will not be their loſt labour. If I may doe it for them, thus I doe it: *He that ſclaundereth with his tongue, ſhall not dwell in the tabernacle of the Lord, he ſhall not reſt in Gods holy mountaine.*

As for you (dearely beloved in the Lord) whoſe heads it hath pleaſed God to aduance aboue your brethren, either in *Church* or *common wealth*, or *leſſer ſocieties*, or *priuate families*, let me bee bold to put you in minde of a daunger, very neere you in reſpect of ſuch buſie-bodies, which will not let your eares take reſt. You haue already heard, there is no want of them. The daunger I ſpeake of, is deſcryed, by the wiſeſt amõg the ſonnes of men. He, *Prov.* 18.8. tels you, that, *the words of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.* One expounds it thus;

The words of a tale-bearer are as flatterings] That is, ſuch words and ſpeaches as he vſeth againſt others, are as ſweete & pleaſant to you that heare them, as if you were flattered: and, *they go downe into the bowels of the belly,*] That is, they creepe ſmoothly, ſweetly, and pleaſantly, into your moſt ſecret place; you readily receaue them, earneſtly lay them vp, and deepely remember them.

If this expoſition like you not, thus he expounds it otherwiſe: *The words of a tale-bearer are as flatterings*] That is, the ſpeeches which he vttereth to you againſt others, ſeeme pleaſant and ſweete, yẽa, they ſeeme ſofter then butter, & gentler then oile. *And they go downe into the bowels of the belly*] That is, but for all that, for all they ſeeme ſo pleaſant, ſo ſweet, ſo ſoft, ſo gentle, yet notwithſtanding, *they go downe into the bowels within you*, they wound your very entrailes; and if *they* be once periſhed, what hope is there of your liues? Yea they woũd you grievouſly, they wound you deadly. Admit of which interpretation you will, you ſhall ſee your ſelues in great daunger by liſtning to ſuch evill ſpeakers. This golden ſaying putting you

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in minde of your ſo neere perill, *Solomon* deſireth to be writtē in your memories, and therefore vſing the very ſame wordes repeates it againe, *Prov.* 26.22. where alſo he ſaith: *The wordes of a tale-bearer, are as flatterings, and they goe downe into the bowels of the belly.*

To keepe you ſpotleſſe and without blame, that this danger, which you haue heard of, overtake you not, a commandement is giuen you, Exod. 23.1. *not to receaue a falſe tale*: the breach of which David, hath ſealed vp, with no leſſe then the loſſe of Heaven, Pſal. 15.1.3. where he tels you, that you ſhall *never dwell in the tabernacle of the Lord, nor reſt in his holy mountaine, if you receaue a falſe report againſt your neighbour.*

Publike Magiſtrates, and all ſuch as haue authoritie to puniſh faults, may bee well adviſed, by that charge which the Lord giueth, Deut. 13.12. *If you ſhall heare ſay, that wicked men are gone out from among you, and haue drawne away the inhabitants of your citie, to goe and ſerue other Gods, which yee haue not knowne: then you ſhall ſeeke and make ſearch, and enquire diligently; and if it bee true, and the thing certaine, that abomination is wrought among you; then ſhall you ſlay the inhabitants, vtterly deſtroy the citie, &c.* What charge is there given, concerning the puniſhment due vnto the authors of *apoſtacie*, to ſuch as intiſe men vnto *Idolatry*, and to *Idolaters* themſelues, is giuen to you all, to be followed in your civil puniſhings. If you ſhal heare ſay, concerning any that liue with you, that they deſpiſe *your laws*, your Churches *laws*, common wealths *laws*, or Collegiat *laws*, then ſhall you *ſeeke, make ſearch*, and *enquire diligently*; and if it be true, and the thing certaine, that ſuch deſpiſers of *your laws* liue among you, then ſhal you proceed to puniſh them accordingly. You ſhall *ſeeke, make ſearch, enquire*, & that *diligently*; and why, I pray you, is all this repetition of words? if not to giue vs to vnderſtand, what a fault it is to *condemne* before we knowe, and *by and by to beleeue* whatſoever we heare? You ſhall *ſeeke, make ſearch, enquire*, and that *diligently*; and if it be true, which was *privatly told you* againſt others; if by diligent enquirie out of the mouth of *two* or *three*

wit-

witnesses you find it to bee certaine, then may you safely conceaue of them as they are; you may doe it without breach of *the rule of charitie.*

But one priuate reporter, though he speake nothing but the truth, is not sufficient to *conuince* any one of a *crime*, neither should be able to make you *conceaue hardly* of any. *One witnes shall not testifie* against a murtherer *to cause him to dye*, for hee must die through *witnesses*, Num. 35.30. *One witnesse shall not cause* an idolater *to die*; for he must die at the mouth of *two or three witnesses*, Deut. 17.6. *One witnesse shall not make* the despiser of *Moses* law *to die*; for my text requireth *two or three. One witnesse shall not rise vp against a man for any trespasse, or for any sin, or for any fault that he offendeth in: but at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter bee stablished*, Deut. 19.15. And why is this often repetition of *witnesses*, of *two* & of *three witnesses*? but to teach vs, not to be light of beleefe, when we are *whispered in the eare* against any? Why should wee by and by kill our brother in our hearts, by conceauing ill of him for *one reporters speech*?

To rob my neighbour of that his credit in my heart, which he hath had there heretofore (though he truely deserue it) yet vnlesse it be certaine to me by sufficient witnesse, that hee deserue it) can in me, be no lesse, then a branch of *murther.*

Solomon tels you, it is *folly* and *shame, to answer a matter before you heare it*, Prov. 18.13. and let me tell you, it can bee no lesse, *to beleeue a matter against any man, before you know it.* I say with the Prophet *Malachie* chap. 2.10 [& my prayer to God is that we may ever consider it] *Haue we not all one* Father? *hath not one* God *made vs? Why then should we transgresse every man against his* brother? *and breake the covenant of our Father*?

By this which hath beene spoken, wee haue seene what *the rule of charitie is*, and that every stepping aside, every transgression, every sinne is a breach of it; wee haue also seene our selues *excluded from Heaven*, if we *receaue false tales*; and wee haue seene, that wee may not punish such a one, as is reported to bee an *Apostata*, and to haue *fallen away from God*, vnlesse

first by search made, and diligent enquirie, we finde it to bee true and certaine, which is reported of him: and we haue seene, that no *fault*, no *treſpaſſe*, no *ſinne*, nor *murder*, nor *Idolatrie*, nor the *deſpiſing of* Moſes *law* may bee puniſhed, but at the mouth of *two* or *three witneſſes*: Therefore, needes muſt it bee true, which I vndertooke to proue: *It is a breach of the rule of charitie, to conceaue ill of any for any priuate report.* And ſo much for the proofe of my poſition.

It followeth verſ. 29.

Of how much ſorer puniſhment, ſuppoſe yee ſhall ho bee worthy, that treadeth vnder foot the Sonne of God, *& accounteth* the blood of the Teſtament, *wherewith he was ſanctified, as an vnholy thing; and doth deſpite the* Spirit of grace.

THe Apoſtle here magnifieth, the *Goſpell of Chriſt*, aboue *the law of Moſes*, by the puniſhment appointed for contempt of both. *He that deſpiſeth Moſes law dieth without mercy*, hee meaneth onely *the death of the body*; ſuch a death as man may lay vpon him; for hee muſt die *at the mouth of two or three witneſſes*. A farre greater puniſhment is allotted to the *deſpiſers* of *Chriſts Goſpell*. He alſo muſt abide *death without mercy*, but it is the *death* of both *body and ſoule*; for as it is verſ. 27. (which I haue already explicated) hee muſt *fearefully looke for iudgement* and *violent fire* therewith *to bee deuoured*. Of the *deſpiſer* of *Moſes law*, I haue already ſpoken.

Touching the *deſpiſer of Chriſt* and *his Goſpell* thus I ſay: It is not neceſſarie that hee ſhould bee altogether vnlike *to you, that loue Chriſt*; he may liue *with you* in the ſame Church, hee may profeſſe *with you* the ſame religion; hee may ſeeme *to you* as good a *Chriſtian*, as *your ſelues*. For, ἐν αἵματι διαθήκης ἁγιάζεται, *with the blood of the Teſtament is he ſanctified*. Yet doth my Text diſcerne ſuch a one from him that loues Chriſt by three his attributes.

1 Τὸν υἱὸν τοῦ θεοῦ καταπατεῖ; *he treads* and tramples *vnder foote the Sonne of God.*

2 Τὸ αἷμα τῆς διαθήκης κοινὸν ἡγεῖται; *he accounteth the blood of the*

the Teſtament, a vulgar, *a common*, an vnholy, a prophane *thing*.

3 Τὸ πνεῦμα τῆς χάριτος ἐνυβρίζει; *hee deſpiteth the ſpirit of grace*.

The doctrines which this place affordeth vs, are two.

1 Becauſe the *reprobates* (not *all* of them, but *ſuch* as are deepeſt in Gods diſpleaſure, *ſuch* as doe ſinne *againſt the holy Ghoſt*) are in this place ſaid to be *ſanctified with the blood of the Teſtament*, we are to conſider; *how farre a man may* (being ſo ſanctified) *go in the profeſſion of the Goſpell, & yet be a reprobate*.

2 Becauſe the adverſaries of our doctrine, whereby wee defend the *perſeverance of Gods Saints in their faith*, doe out of this place make a ſtrong argument (as they take it) for their purpoſe; wee are to conſider, *whether a Sonne of God, ſanctified with the blood of the Covenant, may fall away*.

To enter a due diſcourſe of theſe doctrines, or particularly to examine the wordes, from which theſe notes doe ariſe, it would cary me beyond the time limited; and I had rather bee too ſhort, then to hurt your patience. Only heare one word of exhortation.

Is it not a fearefull condition that a man *ſanctified with the blood of the Teſtament*, ſhould *tread vnder foot the Son of God*? that a man liuing as wee liue, and profeſſing as wee profeſſe, ſhould fall away wholy from Chriſt, & Chriſtianitie? Yes (beloued in the Lord) very feareful is the condition of ſuch a one; and if we haue not browes of braſſe, necks of iron, and hearts of flint, our very hearing of it, muſt needes in ſome ſort *caſt vs downe*; if we haue any feeling of Gods ſpirit within vs, it will make vs vſe all diligence in *working our ſalvation*, in *attaining vnto faith*, in *dying vnto ſinne*, in *living vnto newneſſe of life*. We haue beene admoniſhed in the *Philippians*, to runne forward in that race of righteouſneſſe, wherein through Ieſus Chriſt God hath freely placed vs; that being conducted by his Spirit *to walke in good workes*, wee may make our vocation ſure. My beloued (ſaith S. Paule) as you haue alwaies obeyed, ſo make an end *of your owne ſalvation with feare and trembling*, Philip. 2 12. And ſo (beloued in the Lord) let vs alſo make an ende *of-*

our ſalvation with feare and trembling.

Some of vs do gladly preach the word, we willingly declare *good tidings* and *publiſh ſalvation*, ſaying vnto you, *your God*
Eſai.52.7. *reigneth*; yet hereby are we not iuſtified: our evill enſample
Rom.2.24. may make *the name of God to be blaſphemed among the people*; & if wee *beate* not *downe our bodies* and *bring them into ſubiection*, it may be that after we haue *preached to others*, our ſelues may prooue *caſtawaies*. It is *Saint Paules* iudgement, 1. Cor. 9.27.

By Chriſts name we may *prophecy*, we may *caſt out Devils*, we may doe many *great workes*; yet hereby are we not iuſtified; it may be, *Chriſt* at his comming will profeſſe vnto vs; *I never knew you, depart from me yee workers of iniquity*, Mat.7.22. We haue hitherto beene *fed delicately*, and *brought vp in ſcar-*
Lament.4.5. *let*, ſhall we now *periſh in the ſtreets?* ſhall we now *embrace the dunge?* O let vs not *go backeward*, or *ſtand ſtill*; but *make wee an end of our ſalvation with feare and trembling*.

We all cauſe *our bellies to eate*, and *fill our bowels* with that
Ezech.3.3. ſweet *roule*, as ſweet *as* any *hony in our mouthes*; wee *willingly* heare the word, and *with ioy* receiue it into our hearts. Yet are we not hereby iuſtified; no more then *Balaam* was, who deſired to be like Gods children in happyneſſe, when he ſaid, O *let my ſoule die the death of the righteous, and let my laſt end be like his*, Num.23.10.

Remember the *Galatians*; they receaved *St Paule* for his miniſteries ſake, as an *Angell of God*, yea as *Chriſt Ieſus*; and if it had beene poſſible, would haue plucked out their owne *eies*, and haue given them to him, to haue done him good. So zealous were they in profeſſing the doctrine which *Paule* preached. Yet falſe Prophets turned them backwardes to begin againe the Iewiſh ceremonies; they turned againe to impotent and *beggarly rudiments*, wherevnto at the firſt they *were in bō-dage*; in ſteed of *going forward* toward *Chriſt*, they *turned backward* from him, *Galat.4.9.* Having hitherto had our *heades of*
Dan.2.32.33. *gold*, ſhall we now, that we may be like *Nabuchad-nezzars* image, put on *feete* of *clay?* O let vs not go backwarde, or ſtand ſtill,

ſtill, but *make wee an end of our ſalvation with feare and trembling.*

We all *beleeue* Chriſt, and the word preached by his Miniſters. Yet are we not hereby iuſtified. Many of *Chriſts* diſciples *went backe*, and *walked no more with him*, Ioh. 6. 66. *Simon Magus* beleeved at *Philips* preaching, and was baptized, & wondred at his miracles, & kept company with him: yet afterward was it found, that *his heart was not right before God*, Act. 8. 21. The *Devils* alſo they *beleeue and tremble*, ſaith St *Iames*, chap. 2. 19. Now having *begun in the Spirit, ſhall we end in the fleſh?* Galat. 3. 3. O, let vs not go backward, or ſtand ſtill, but *make we an end of our ſalvation with feare and trembling.*

We all doe dayly before the Lord *confeſſe our ſinnes*; yet are we not hereby *iuſtified*. For ſo happy had *Pharaoh* been; for he ſaid, *I haue ſinned againſt the* LORD *God*, Exod. 10. 16. ſo bleſſed had *Saule* been, for he alſo ſaid, *I haue ſinned*, 1. Sam. 15. 30. ſo, well had it beene with *Iudas*, for neither was he behinde them in ſaying, *I haue ſinned*, Mat. 27. 3. Well: *Pharaoh, Saule*, & *Iudas* through *vnbeleefe* are fallen, and you ſtand *by faith*; yet, *bee not high minded, but feare*. So St *Paule* counſailed the *Romanes*, ch. 11. 20. *Be not high minded* (I ſay) *but feare*. And take heed, it come not vnto you according to the proverbe; *the dogge is returned to his vomit; and the ſow that was waſhed, to her wallowing in the mire.* 2. Pet. 2. 22.

Since you haue gladly *preached* the word, willingly *heard* it, and carefully *beleeved* it, hold you on in ſo good a courſe: & doe your beſt endeavours, that your *preaching* be not turned into dumbnes, your *hearing* into deafneſſe, your *beliefe* into infidelity.

Since you haue *confeſſed your ſinnes*, be ye not vnwilling to *forſake* them alſo. For to confeſſe your ſins with your *lips*, and ſay with *Pharaoh, Saule*, & *Iudas*, *We haue ſinned*; will nothing profit you, vnleſſe your *hearts* alſo be ready to ſay with *Shadrach, Meſhach*, and *Abednego*, Dan. 3. 18. *We will not ſinne*. For it is moſt true, which *Solomõ* hath, Prov. 28. 13. *He that hideth his ſinnes ſhall not proſper*; it followeth, *but he that confeſſeth &*

forsaketh them shall haue mercy. Not he that *confesseth only*, but he that *confesseth, and forsaketh* his sinnes, shall haue mercy.

And last of all, since you haue beene *sanctified with the blood of the Testament*, beware, O beware, that you account not that blood, an vnholy thing; for so doing you *tread vnder foote the Sonne of God*, and *despite the Spirit of grace*. It is without controversie better for

2. Pet. 2. 21. vs, *never to knowe the way of righteousnesse*, then after we know it, *to turne from it*.

THE SEAVENTH SERMON.

HEBR. 10. VER. 29.

29 *Of how much ſorer punishment, ſuppoſe yee, ſhall he be worthy, which treadeth vnder foot the* Sonne of God, *and coũteth the blood of the* Teſtament, *as an vnholy thing, wherewith he was ſanctified, and doth deſpite the* Spirit of grace?

IN my former Sermon *the deſpiſer of Chriſt and his Goſpell* was out of this 29 verſe diſcovered by certaine markes. Firſt to bee *ſomewhat like* vs, that *loue Chriſt*. Secondly to be *much vnlike* vs. He is *somwhat like* to vs that *loue Chriſt*: for hee is *ſanctified with the blood of the Teſtament*. Againe he is *much vnlike* to vs that *loue Chriſt*: for 1. *He treadeth* & trampleth *vnder foote the Sonne of God*. 2. *Hee accounteth the blood of the Teſtament*, a vulgar, *a cõmon*, an vnholy, a prophane *thing*. 3. He *deſpites the ſpirit of grace*.

The conſideration of ſuch his markes, may occaſion vs to touch two queſtions.

1 Becauſe the *reprobate*, (not all of them, but ſuch only as are deepeſt in Gods diſpleaſure, ſuch as doe ſinne *againſt the holy Ghoſt*) are in this place ſaid to bee *ſanctified with the blood of the Teſtament*; it may be asked; *How farre forth a man may be ſo ſanctified; how farre a man may goe in the profeſſion of the Goſpell, and yet be a reprobate.*

2 Becauſe they that haue giuen their names to the ſtrum-

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pet of *Babylon* do vpon this place build their doctrine, for the *finall relapse of the Saints of God*; I shall not erre from the meaning of my text, if I answere this second demande; *whether a Sonne of God sanctified with the blood of the covenant may fall away*. Of these at this time.

The first marke, wherewith men, swallowed vp of so monstrous a sinne, are here noted, is common to them, together with the elect and chosen of God. *They may bee sanctified with the blood of the covenant*, ἐν αἵματι τῆς διαθήκης. Some read it *per sanguinem fœderis*, in the *Vulgar* and *Erasmus* it is, *per sanguinem Testamenti*. Wee may not disallow of either of these readings. For though the word διαθήκη doe properly signifie a *testament*, and is often so vsed, Heb. 9. yet also it fitly answereth to the Hebrew word ברית and signifieth *pactionem viventiũ, conventionem inter viventes*, an agreement or covenant betweene the living. In which sense it is vsed by the expositors of the *Old Testament* in many places. I cite only one. 1. Sam. 11. 1. When *Nahash* the *Ammonite* had besieged *Iabesh Gilead*, the men of the citie said vnto him, (as the *Seaventie* doe expound it) διάθου ἡμῖν διαθήκην, *make a covenant with vs*, and *wee will be thy servants*.

These two significations of this word, doe very fitly agree with the respects of that *covenant*, which God hath made with his people. For it respecteth *God*, & it respecteth *man*. *God* was *displeased*, because *man* had *sinned*. Hence was it necessary that an *agreement* should be made; *God* was to be *appeased*, & *man* was to *make satisfaction*. God required (and that worthily) *the paine of death* for satisfaction; of which durst man haue adventured to make payment, needs must he haue been swallowed vp thereof.

Nothing then remained for the making of this *agreemẽt* betweene *God* & *vs*, but that the *Sonne of God*, very God & very man, should interpose himselfe. Which already is performed.

Phil. 2. 6. For he *being in the forme of God*, and *thinking it no robbery to be be equall with God*, hath *made himselfe of no reputation*, hath *taken on him selfe the forme of a servant*, & was made of the seed

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of *David* according to the flesh: and being thus *humbled*, hee hath vndertaken to *satisfie* his *angry Father* for vs, and in fulnesse of time became *obedient to the death*, to that *death of the Crosse*; and so hath wrought our *reconcilement*. And now hee sitting at the right hand of his Father in the highest heauens, holdeth for vs in possession an *eternall inheritance*; and because the right of this inheritance is purchased by him for no lesse price, then the *shedding of his most pretious blood*, hence it commeth to passe, that the *agreement*, reconciliation, and atonement, the *covenant* made betweene God and vs (that *he will be our God, and we shall be his people*) may beare the shew, & haue the name, of a *Testament*. For, he that made it *was dead*; though now he *liueth*, and *liueth for evermore*.

It was not the *blood* of *buls*, nor of *calues*, nor of *goats*, nor the *ashes* of a *heyfer*, that could make vs acceptable to the Lord: but the *blood* of *Christ*, who through the eternall Spirit *offered himselfe without spot to God*; that is it, that purgeth our consciences from *dead workes* to serue *the liuing God*. And for this cause, is *Christ* the *mediator* of the *new Testament*, (μεσίτης καινῆς Heb. 9. 15. in which chapter this word διαθήκη is often vsed in the same signification) for this cause, I say, is *Christ* the *mediator* of the *new Testament*, that through death, which was for the redemption of the transgressions in the *former Testament*, they which were called, might receaue the promise of eternall inheritance. In regard of *Christ* thē, whose *death* hath made the *covenant* betweene *God and vs* to bee of force, this *covenant* may very fitly be called a *Testament*: and this respect of him, that *dyed for vs*, warranteth both those expositions; that for the word διαθήκη, we may read either *Covenant* or *Testament*.

Ἐν αἵματι διαθήκης The *blood of Christ* (which in the conceite of the *Nestorians* differeth nothing from the *blood* of any other creature, and is in the iudgement of such, as *sin willingly, after that they haue receiued the knowledge of the truth*, but *common blood*, as it were the *blood* of any other man) this *blood of Christ*, is here called the *blood of the Covenāt*, or the *blood of the*

Testament; because, as *Theophylact* and *Aquinas* do both note, the *new Testament* was confirmed by the *blood of Christ*. And this is the *Testament*: *After those dayes, saith the* LORD, *I will put my lawes in their mind, and in their heart will I write them*; *and I will be their God, and they shall bee my people; and I will bee mercifull to their vnrighteousnes; and their sinnes and their iniquities will I remember no more.*

Heb. 8. 10. & 10. 16.

This *new Testament*, by which that *other* is *disannulled* and *waxed old*, is confirmed by the *blood of Christ*. Now may we be bold to enter into the *holy place*: a *new* and *living way* is prepared for vs through the *vaile*, which our Apostle, Heb. 10. 20. affirmeth to be *the flesh* of Christ.

With this *blood of the covenant*, the sinner against the Holy Ghost, is in my text said to bee *sanctified*. Ἐν ᾧ ἡγιάσθη, with which *blood*, though now he account it *common* and *prophane*, he was *sanctified*. I may not stand to remember you of the many significations, by which in many places of the *Holy Scriptures*, these words, *Sanctus* and *Sanctificare*, are expoũded: diverse of them are impertinent, (and should bee wrested) to the place we haue in hand: for the vnderstanding of which, it may suffice, if we cõsider, first, that *God alone is properly holy*, secõdly that *all mans holinesse is from God*. *God* must not onely *helpe*, but *doe* also *all in all*; or else, *man* cannot be *sanctified*.

These points are vndoubtedly beleeued of vs, and neede no proofe. Yet for explications sake, wee may briefly note, that whatsoever men doe truely call *Iust*, the same in relation to God, must be called, and is, truely *holy*: and therefore, that *God* being alone *absolutely Iust*, must of necessitie alone be *absolutly Holy*: that is, God being *Iust* with that vniversall and most perfect *Iustice*, yea himselfe being his owne *Iustice*, it must needs be, that he is (as the *Seraphins*, Esai. 6. 3. and as the *foure beasts*, Revel. 4. 8. haue made proclamation) *Holy, Holy, Holy,* LORD *God Almightie*; *thrise holy*, that is, *most Holy*.

I will not here dispute, whether in those places the Spirit of God noteth the *three persons* in the *Trinity*, by *thrise* repeating the word *Holy*. I knowe that many of the ancient, and some of

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out later writers, haue ſo iudged of thoſe places, and vſed thē, as teſtimonies, to confirme ſo maine a point of religion. Vnto whoſe iudgements herein I need not doubt, nor will refuſe, to yeeld reverence. Yet may I wiſh, and I ſhall wiſh no more thē *Calvin* doth, on *Eſay* 6. that if at any time we are to deale with *Arrians*, and are againſt them to maintaine & proue *three perſons in one divine eſſence*, that we would be carefull to vſe teſtimonies of greater ſtrength. For thoſe enimies of the bleſſed *Trinitie*, when they are aſſayled with ſuch teſtimonies, which may as naturally bee expounded otherwiſe, are ſo farre from yeelding to the truth of that doctrine, as that they become much more obſtinate and overthwart.

But to our purpoſe: the *Seraphins* and the *foure beaſts* proclaiming, the LORD *God Almightie* to be *Holy, holy, holy*, doe teſtifie, that all the *waies of God*, even all his *moſt ſevere iudgements* are *iuſt*, and *vpright*, and *holy*, howſoever they may ſeem vnto men. This threefold repetition of the word, makes the ſenſe to be, as if they had ſaid; *God of all is moſt Holy*, and *to bee hallowed of all*. Neither is this kind of ſpeech altogether without example. For *God* willing to let *Zedechias* vnderſtand of the vtter and finall ruine of his kingdome, bids the Prophet ſay from him vnto the prophane and wicked King, *Ezech.* 21. 27. *I will overturne, overturne, overturne it, and it ſhall bee no more, vntill* (the Meſſiah) *come*; his *right it is, and I will giue it him*: as if the Lord had ſaid; aſſuredly and without repentance will I *overturne*, and bring to ruine the kingdome of *Zedechias*; ſuch force doth the *repetition* giue the ſpeech. And as there, ſo here; God is *Holy, Holy, Holy*: without doubt Holy, onely Holy, moſt holy.

Holyneſſe becommeth the *houſe* of God *for ever*, ſo wee read *Pſal.* 93. 5. I will not reſtraine it to any particular *houſe*. Vnderſtand it, if you will, of the *palace* and *baſilicke of the great King*, or of the *Temple of Ieruſalem*, which the childrē of God in former times had reſpect vnto; or of any other *Temples* on the earth now conſecrated to the ſervice of God; or of your *private ſelues*, for your ſelues alſo are the *Temples of the Lord*;

the saying stands firme without contradiction; *Holynesse becommeth* the *house* of God *for ever*. And hereby hath God set a barre about his *Temples*, as he did about the *mount*, to keepe out beasts and brutish men. For as his *Temples* vpon the earth none should, so that *other* farre more sacred, which is in *Heaven*, none shall, ever enter into, that is, *vnholy*, and *vncleane*.

The Apostle, *Heb.*7.26. describing the sanctity of Christ, saith, that, *such an high priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the Heavens*. Where the latter attributes, doe only expound the former; and it is, as if the *Apostle* had said, *to be holy* is nothing else, but *to be harmelesse, vndefiled, and separate from sinners*: for whosoever is *harmelesse, vndefiled*, and *separate from sinners*, he is already made *higher then the Heavens*. Thus we see, that God alone is naturally, properly, and absolutely *Holy*. Whereupon it followeth necessarily that *all mans holynesse is from God*. Which was the second point to lead vs to the vnderstanding of this place, where the wicked are said to bee *sanctified*.

It is a true rule, which may be collected out of *Saint Cyrils* treasurie *lib.*3.*cap.*1. *Quæ in Deo sunt naturaliter, ea in creaturis esse posse participatione*. Such things, as are *naturally* in God, may be in Gods creatures by *participation*: as, when we doe *participate* the effects and similitudes *only* of those attributes, which *essentially* and *naturally* are in God. So may we be said to be *partakers of the divine nature*, when those most *great and precious promises are given vs*, 2.Pet.1.4. There he teacheth vs, that we haue all good things from Gods free promise; thereby are we delivered from the corruption of this world, frō those sinnefull lusts which we carry about vs; and so are made θείας κοινωνοὶ φύσεως, *partakers of the divine nature*, in a sort like vnto God. For by *divine nature* in that place is not meant οὐσία, Gods *divine essence*, but *participatio qualitatum*, certaine qualities, which the power of God hath wrought in vs, that by them his image, in vs now a long time defaced, may be restored againe.

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In the Scriptures we are charged *to be perfect*, as our heavenly Father *is perfect*; to be *mercifull*, as he *is mercifull*; to be *Holy*, as he *is Holy*. Where we must not thinke, we are enioyned to haue such *perfection*, *mercifulneſſe*, *holyneſſe*, as is eſſentially in God [that is not communicable to any creature:] but then are we *perfect*, *mercifull*, and *holy*, according to that charge, when we are fulfilled with the effects, with the image and ſimilitude of that *perfection*, *mercifulneſſe*, and *holyneſſe*, which is in God. The ſame may be ſpoken of *wiſedome*, *goodneſſe*, *iuſtice*, & other like *proprieties* of God. We are then *wiſe*, then *good*, then *iuſt*, when there appeareth in vs the image and ſimilitude of Gods *wiſedome*, *goodneſſe*, and *iuſtice*. It being true then, that God alone is *Holy*, and man *not holy*, but by *participation* only; as if it ſhall pleaſe God, by his power and grace to ſow in the hearts of ſinnefull men ſome *ſeedes* of *his owne ſanctity*; and to effect, and to make to ſhine in their liues & converſations the image and ſimilitude of *his owne holyneſſe*; it remaineth a truth not to be contradicted; *All mans holyneſſe is from God.*

Now becauſe the *Spirit of God* commeth to, and worketh in diuerſe men, *diuerſely*, and in *diuerſe meaſures*; we muſt know, that *holyneſſe*, a gift of that *Spirit*, is not in all mē after one ſort. We may therefore note a *generall ſanctity*, and a *ſpeciall ſanctity*, appliable to the differēce of ſuch, as liue within the boſome of the militant Church; wherein there are not only *godly* men, and *holy* men, but *counterfaits* and *hypocrits*; not only *gold*, but *droſſe* too; not only *wheat*, but *chaffe* alſo.

The *ſpeciall ſanctity*, I call that, by which the true beleevers in Chriſt, are truely, properly, & indeed ſanctified before *God*, by the *holy Spirit*. They in whom this *ſanctity* ſhineth, were *elected from everlaſting*, according to the purpoſe of him, which worketh all things after the counſell of his owne will; and according to that his purpoſe are they *called*; and ſo are *iuſtified*; and by the *Holy Ghoſt* are not only taught the trueth in vnderſtanding, but alſo in heart are truely renewed and regenerate. It is manifeſt by that indiſſoluble chaine of fiue linkes, Rom. 8. 29, 30. For *whom God knew before*, *them hath he predeſtinated*,

them hath he *called*, them hath he *iustified*, them hath he *glorified*. This true *holyneſſe* is meant by the Apoſtle, *Eph.* 1.4. where he ſaith, That God hath *choſen vs in Chriſt, before the foundation of the world*, that we ſhould be *Holy*. And what is this, *to be Holy*? It is expounded in the ſame place; even *to be without blame before God in loue*.

The ſame is meant, *Epheſ.* 5.26. there it is ſaid, that Chriſt *gaue himſelfe* for the *Church*, that he might *ſanctifie it*. And what is this, *to ſanctifie the Church*? It is expounded in the wordes following; even *to cleanſe it by the waſhing of vvater through the word*, that he might make it *vnto himſelfe* a glorious Church, *not having ſpot or wrinckle, or any ſuch thing; but that it ſhould be holy, & without blame*. Other like places might be alleaged out of the *Holy Scriptures*, which I omit. By theſe we ſee, *that ſpeciall ſanctity*, making vs *ſpotleſſe* and *without blame before God*, what it is.

The *generall ſanctity*, I call that, by which the *Church viſible* and *militant*, conſiſting of *good* and *evill*, of *diſſemblers* and *hypocrites* as wel, as of the *Godly*, is called, though not truely and properly, yet καταχρηστικῶς, συνεκδοχικῶς, in a figuratiue kind of ſpeech, *tota ſancta*, the *Holy Church*: and that eſpecially in regard of him, *the holy of holies*, that *moſt Holy* one, who dwelleth in the *Church*, and ſanctifieth them that beleeue in him: & againe in regard of ſuch, as in the *Church* are in deed and truely *holy*. Neither ſhould this ſeeme ſtrange, that *hypocrites, diſſemblers*, and godleſſe men are called *holy*. For whoſoever giue their names to *Chriſt*, and are baptized into *his name*, though all of them be not truely grafted into *Chriſt*, nor all of them be truely *baptized* into *Chriſts death* and *reſurrection*; that is, though all of them be not new borne & regenerate; yet in the *Scripture* phraſe, after the cuſtome of the *Scriptures*, they are al called *Holy*; and haue other ſuch titles given them, as indeede may beſeeme the *bleſſed of the Lord*.

In this ſenſe, St *Paule* ſaith, that *all the Romanes* are *Saints, beloued of God*, Rom 1.7. and that *all* the *Galatians* are *ſonnes of God*, Galat. 3.26. and that *all* the *Corinthians* are *waſhed*, and

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ſanctified, and *inſtified*, 1. Cor. 6. 11. And ſo ſaith St *Peter* of *all* the *Iewes* which dwelt here and there throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bithynia*, that they were a *choſen generation*, a *royall prieſthood*, a *holy nation*, a *peculiar people*, 1. Pet. 2. 9. The *Scriptures* are very plentiful in gracing the *ſonnes of darknes* (ſuch as *fall away* from the truth) with *beautiful* and *glorious titles*, to take from them, againſt that great day, *all excuſe*. In *Heb.* 10. 26. they are ſaid to *haue receaued the knowledge of the truth*. & in my text, they are noted to *be ſanctified with the blood of the Couenant*. In Heb. 6. 4, 5. they are reported to *haue been once lightned*, to *haue taſted of the heauēly gift*, to *haue been made partakers of the Holy Ghoſt*, and to *haue taſted of the good word of God*, and of *the powers of the world to come*. In 2. Pet. 2. 20. we read, that they haue *eſcaped from the filthineſſe of this world, through their knowledge in our Lord and Saviour Ieſus Chriſt*. In Mat. 12. 43, 44. wee finde, that they haue *ſwept* and *garniſhed their houſes* after the departure of the *vncleane ſpirit*. And in Mat. 13. 20. Chriſt telleth vs, that they *heare the word*, and *incontinently with ioy receaue it*.

This at the firſt ſight may ſeeme to be that *veſture of needle worke*, wrought with diverſe colours, wherewith the Queene was cloathed: it may ſeeme to be that *roabe* of *Adam*, that his roabe of *innocencie*, of *holyneſſe*, and of the *grace of God*, wherewith before his *fall* he was *inveſted*. To haue *receaued the knowledge of the truth*; to bee *ſanctified with the blood of the Couenant*; to haue *beene once lightned*; to haue *taſted of the heavenly gift*, *of the good word of God*, and *of the powers of the world to come*; to haue beene *made partakers of the Holy Ghoſt*; to haue *eſcaped from the filthyneſſe of this world*; to haue *the vncleane ſpirit departed from* vs; to *heare the word*, & *incontinentlie with ioy to receiue it*; are they not *ſweet bleſſings* deſcending frō the LORD *of lights*? What could God haue *done more* vnto his *vineyard*, then he *hath done* vnto it? Pſal. 45. 14.

Yet ſee the crookedneſſe of the nature it hath: in ſteed of *good grapes*, it brings forth *wilde grapes*, briars, and thornes. The *Queene* may be ſtript of her *Iewels*; *Adam* ſpoyled of his

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roabes, and the *soule of man* may be robbed of her *ornaments & rich attire*. For all those before recited *graces* may be *lost*; the possessours of them may *so fall away*, as that it shall be *impossible for them to be renewed againe by repentance*. And then for their sinne *there remaineth no more sacrifice*, but *a fearefull looking for of indgement, and violent fire*, wherewith they must bee *devoured*.

Which being so, it followeth, that the places now alleaged must be vnderstood of that *generall sanctity*, by which mē may be said to be *sanctified*, *iustified*, *cleansed*, *washed*, and the like; though not *truely*, nor *before God*, yet *in the face of the Church*, & *before men*; as it were *sacramentally*; & so must we expound this clause of my text: where we see, that hee *that treadeth vnder foot the Sonne of God*, may bee said *to bee sanctified with the blood of the covenant*. And *so* he may be *sanctified*; but how? The meaning is; he may be *sanctified*, not *truely*, nor *before* God, but in *the face of the Church* and *before men*.

Hitherto haue I endeavoured to make plaine the *first mark*, by which *back-sliders frō the truth* are in my text noted; namely that they are *sanctified with the blood of the covenant*. The question arising hence, may out of that which already is delivered, easily be answe.ed. The question is,

How farre forth a man may be sanctified with the blood of the Covenant, and yet be a reprobate?

I answer thus in generall; To be *sanctified* only in *the face of the Church*, and *before men*, doth not exempt a man from being a *reprobate*. Or thus may the question be proposed.

How farre a man may goe in the profession of the Gospell, and yet be a reprobate?

I answere thus in generall; So cary thy selfe *outwardly* in the profession of the Gospell, that *no exception* may bee taken against thee; let thy *life* be such, as that the Sons of God, which liue with thee in the bosome of the same Church, can iudge no otherwise of thee, then of *a right full heire to eternall happinesse*; be it, that they thinke of thee much better, then of themselues, yet will not all this exempt thee from being a *reprobate*. What

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thou art *inwardly* and *in the ſight of God*, God alone knoweth; he alone is καρδιογνώστης, and ſees, and knowes thy heart. Since thou haſt giuen thy name to Chriſt, and haſt had the *waſhing of the new birth*, the *Church* in charitie muſt iudge of thee, as of one *truely grafted into Chriſt*, and *truely regenerate*; but (I ſay) what thou art *inwardly* and *in the ſight of God*, God knoweth: examine thou thy ſelfe.

More particularly I anſwer thus: As I ſaid before; συνεκδοχικῶς and καταχρηστικῶς, in a *figure*, and according to the cuſtome of the Scriptures, all that are *in the Church*, though they all be not *of the Church* and *truely holy*, are notwithſtanding called *holy*, and are ſaid to be *ſanctified with the blood of Chriſt*. Now of ſuch as are ſaid to *be ſanctified*, when indeed they are *not ſanctified*, there are two ſorts.

Some there are, that haue *Chriſt* much in their *mouthes*, but nothing at all in their *hearts* or vnderſtanding. They *knowe him not*; yet as they ſee others doe, *ſo doe they*; with others *they worſhip* and *confeſſe him*. Much like them, of whom our *Saviour* ſaid to the woman of *Samaria*, Ioh. 4. 22. *Yee worſhip that, which yee know not*. And becauſe this *confeſſion of Chriſt*, in ſuch as are *borne anew of water* and of *the Spirit*, is an *outward* teſtimonie of an *inward* new birth, hence it commeth to paſſe, that ſuch *mere talkers* of *Chriſt* (if their liues be not exceeding wicked) may be ſaid to be *regenerate*, *iuſtified*, & *ſanctified*. Theſe goe not beyond *one ſtep* in the profeſſion of the Goſpell.

Others there are, which poſſeſſe *Chriſt* not only in their *mouthes*, but alſo in their *vnderſtanding*. Theſe of all *reprobates goe fartheſt* in the profeſſion of the Goſpell. *So farre* they goe, as that it is impoſſible for man to diſcerne betweene *them* and *Chriſts ſheepe*, though they bee but *goats*; betweene *them* and *true Chriſtians*, though they bee but *hypocrites*. For they are kept in the ſame *paſtures*, and folded in the ſame *fold* with vs; and doe ſo behaue themſelues in obedience to the *word* and *diſcipline of the Church*, as that by vs, they muſt needs be taken for *true members* of *Chriſt*. And becauſe this their knowledge of *Chriſt*, is in the elect the *beginning of regeneratiõ*, hence it cõ-

meth to passe, that these men, though indeed they are *not borne a newe*, may yet be said to be *regenerate*, *iustified*, & *sanctified*. Thus we see *how farre a reprobate may goe in Christianitie*.

The *elect* out-goes him by *one degree*; for he receaues Christ not onely into his *mouth* or *vnderstanding*, but into his *heart* also: he receaues the *word*, not only into his *mouth*, to *talke* of it, or into his *vnderstanding* to *knowe it*, but into his *open* and *enlarged heart* to *embrace* it. And so is he *sanctified* in *mouth*, in *mind*, in *heart*; and being *so sanctified*, he chearefully runnes forward in that race of righteousnesse, wherein through *Iesus Christ* God hath freely placed him, that being conducted by his Spirit to *walke in good workes*, hee may make his *calling and election* sure.

Now to consider, that a man *sanctified with the blood of the Testament*, may *account that blood vnholy* and prophane, may *trample vnder foot* the sonne of God, and *may despite* the Spirit of Grace; will not this moue our hearts to wisdome? To cõsider, that men, liuing *as we line*, and professing *as wee professe*, may vtterly and finally *fall away* from Christ and Christianity; will not this in some measure cast vs downe? Happily browes of brasse, necks of yron, and hearts of flint, will here proclaime their stubbornesse. But (dearely beloued in the Lord) if we are *chosen out of the world*; if in Christ wee are *annointed* and *sealed*; if our *building be of God, not made with hands, but eternall in the heavens*; the consideration of these things, whereof wee haue heard, will remember vs, that it is now time wee should arise from sleepe; yea, it will cause vs to vse all diligence, in *working our salvation*, in attaining vnto *faith*, in dying vnto *sinne*, in liuing vnto *newnesse of life*.

Wee see *how farre reprobats may goe in the profession of the Gospell*. If we goe *no farther*, but sit downe and rest with them; yea, if we be wearie, before we haue gone *so farre as they*; if we *come short of them* in the duties of religion, can wee in reason looke to be rewarded *better then they*? Shall *Herod feare, & reverence Iohn Baptist*, and *heare him gladly*, and *yet be damned*? & shall we nor *feare*, nor *reverence* Gods Ministers, nor *heare* thẽ

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willingly, and *yet be ſaued*? Shall *Pharaoh*, *Saule*, and *Iudas*, *confeſſe their ſinnes*, and *yet be damned*? and ſhall we *hide our ſinnes*, and *yet be ſaued*? Shall the wicked *confeſſe Chriſt* with their mouthes, and *knowe him* in their vnderſtanding, and *yet be dãned*? and ſhal we vſe our mouthes only to *ſweare*, to *blaſpheme*, to *lye*, to *ſpeake evill of others*, & keepe our *vnderſtanding*, (like a faire and cleane table booke) without all godly knowledge, and yet *be ſaued*?

Surely, the *ground* that *beares bryers and thornes*, *is reproued*, *is neere vnto curſing*, and *in the end muſt be burned*: ſo ſaith the *Apoſtle* vnto the *Hebrewes*, *ch.* 6. 8. where, ſee how one plague followeth vpon the necke of another; firſt *reproving*, then *curſing*, then *burning*, and all, for the *ground* that *beares bryers and thornes*. The *Apoſtle* in the verſe following modeſtly & kindly qualifieth his ſpeech; But (ſaith he) *beloved*, *we haue perſwaded our ſelues*, *better things of you*, *though we thus ſpeake*.

Should we thus ſpeake of theſe vnprofitable dayes, *we are perſwaded better things*? Doubtleſſe wee ſhould ſeeme to you, to walke before you in the ſpirit of *falſhood*, and *flatterie*. For you know, that wee cannot but knowe, that *ignorance* in the moſt, and *Atheiſme* in many, growes to *a head*, and doth *advance it ſelfe*.

I ſhall not need, for *ignorance* to want witneſſes; I will content my ſelfe only with the *ſervants* of your families. Some of them (I doubt not) are better learned in the ſchoole of Chriſt, then their fellowes; but I feare me, it may too truely bee verified of the greateſt part of them, which Chriſt ſpake of the *Samaritans*, that they *worſhip that which they knowe not*: and it is credible, that in their *hearts* there is an *altar* erected, *ignoto Chriſto*, to the vnknowne Chriſt.

For the advancement of *Atheiſme*, I need no witneſſes. Too many now, haue put on the cloake of policie; they finde ſo good patrons. They are content to *confeſſe Chriſt*, yea and doe willingly alſo receiue him into their vnderſtanding, that they may be able to talke of him; they would forſooth, be *like Chriſtians*, if for nothing elſe, yet only for preferment ſake. Wo vn-

to such professours of Christ; they are that *bad ground*, which *beares briars and thornes*, and therefore may looke for the plagues attending them; they are *reproved*, are *neere vnto cursing*, and must be *burnt*.

As for vs (beloved in the Lord) let vs be that *good ground*, spoken of by the same Apostle, Heb. 6. 7. The *raine*, that most sweet raine, *distilling* from no clowdy region, but from *Gods most gracious favour*, hath now these *forty yeares* and better, watred this our ground, why then shoulde it not bring forth hearbs meete for the husbandman, that dressed it? Let vs doe our best, to plucke vp by the roots all *briars*, and *thornes*, and *weedes*, that the *hearbs* may be seene. For it is warranted by the Holy Ghost; that the *earth* which *drinketh in the raine that cõmeth oft vpon it, and bringeth forth hearbs meet for them, by whõ it is dressed, shall receiue blessing of God*. Since then by Gods gracious favour, we haue receaved Christ into our *mouthes*, to *confesse him*; and into our *vnderstandings*, to *knowe him*; let our *hearts* be opened and enlarged to *embrace him* So shall we be sanctified in *mouth*, in *minde*, in *heart*; and be most willing to runne forward in that race of righteousnes, wherin through *Iesus Christ* God hath freely placed vs, by whose spirit beeing guided to walke in *good workes*, we, (leaving farre behinde vs all *reprobates*) shall make our *calling* and *election sure*. Now God graunt vs so to do, for his welbeloved Sonne Iesus Christ his sake. *Amen*.

This Sermon was preached Ian. 1599.

THE EIGHTH SERMON.

HEBR. 10. VER. 29.

29 *Of how much ſorer punishment, ſuppoſe yee, ſhall he be worthy, which treadeth vnder foot the* Sonne of God, *and coũteth the blood of the* Teſtament, *as an vnholy thing, wherewith he was ſanctified, and doth deſpite the* Spirit of grace?

IF the *firſt marke* by which the ſinner againſt the *Holy Ghoſt* cannot be diſcerned from one truely elected; and of the *firſt queſtion* groũded thervpon; I ſpake vnto you in my laſt exerciſe out of this place, as God enabled me. At this time of the other *three markes*, by which he may be knowne to be a veſſel of wrath, and not of mercy; by Gods gracious aſſiſtance.

The *firſt marke* by which men ſwallowed vp of *ſo monſtrous a ſinne*, may hence be knowne to be ſuch as they are, is proper to themſelues: *Gods elect* haue no part with them; Everie one of them *treadeth vnder foot the Sonne of God.* ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας A notable patterne of the diſpoſition of thoſe *plants* which muſt be *rooted out*, becauſe they are *not planted* by God the Father. They are among the number of thoſe *many*, that *are called*, Mat. 22. 14. but God never vouchſafed them his *Holie Spirit*, in ſo great meaſure, as to *ſeale* them *vnto the day of redemption*. And therefore this calling hath not that effect in thē, which it hath in *Gods choſen*. Mat. 15. 13.

The *chosen of God*, whē they are called, do speedily answere, and haue ready hearts to come vnto the Lord. The Lord can no sooner say of his little remnant, which he *bringeth through the fire*, and *fineth, as silver*; and *tryeth, as gold*; *it is my people*; but they shall say againe, *the* LORD *is my God*, Zach. 13.9. And he shall no sooner say vnto them, *Seeke yee my face*; but their hearts shall answere him againe, like *Davids* heart, *Psal.* 27.8. O LORD, *I will seeke thy face*.

Farre otherwise it fareth with *them*, whom the *Father* hath not given vnto *Christ*. For when they are called, either they readily make answere, like one of those Lords, who (*Ierem.* 2. 31.) told God to his face; *we are Lords, wee will no more come at thee*: or else in *outward shew only*, they yeeld obedience to the calling of God. I say in *outward shew only*; for their hearts, are not vpright with God. He that is καρδιογνώστης, and sees and knowes their hearts, knowes they are but *hypocrites*. *Hypocrits* they are, howsoever their conversatiō for a time (yea, even vnto the howre of their death) may be such, as that by vs they must be taken for *true members of Christ*.

This impossibility to discerne betweene such *Goates* and *Christs Sheepe*, made *S*t *Paul* to say of al the *Romanes*, that they were *Saints, beloved of God*, Rom. 1.7 and of all the *Galatians*, that they were the *Sonnes of God*, Gal. 3.26. and of all the *Corinthians*, that they were *washed* and *sanctified*, and *iustified*, (1. Cor. 6.11.) It made *S*t *Peter* also, to say of those *Iewes* in *Pontus, Galatia, Asia, Cappadocia*, and *Bithynia*; of all of them without exception; that they were *a chosen generatiō*, a *royall priesthood*, an *holy nation*, a *peculiar people*, (1. Pet. 2.9.)

In this very regard, the Holy Scriptures in many other places haue graced such *sonnes of darknesse* with glorious titles. In *Mat.* 12.43,44. they are said to haue *swept* and *garnished their houses* after the departure of the *vncleane spirit*. In *Mat.* 13. 20. Christ saith of them, that they *heare the word & incontinently with ioy receiue it*. *S*t *Peter Ep.* 2. *chap* 2. *ver.* 20. recordeth of them, that they *haue escaped from the filthinesse of this world through their knowledge in our Lord and Saviour Iesus Christ*.

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The writer of this Epistle to the *Hebrewes chap.6 vers.*4,5. noteth of them, that they *haue beene once lightened*; that they haue *tasted of the heavenly gift, of the good word of God, of the powers of the world to come*; that they haue beene made *partakers of the Holy Ghost*. And chap.10.26. that they haue *receiued the knowledge of the truth*. And in the 29. verse, this present parcell of my text; that they are *sanctified with the blood of the Testament*.

Here might we stād amazed, to see such beauty in *fire brāds* prepared for Hell, were it not, that the wisedome of God in all these places now alleaged, doth plainely shew, that such men, for all their outward *painting* and *whitenesse*, are notwithstanding within full of filthinesse. For where they are said, to haue *the vncleane spirit departed from them*, and after his departure to haue *swept & garnished their houses*, Mat.12. there it followeth, verse 45: that, that *vncleane spirit*, returneth accompanied with *seaven fouler spirits* then himselfe, and entereth, & dwelleth in those new swept houses. And where they are said, to *heare the word*, and *incontinently with ioy to receaue it*, Mat.13. there it followeth verse 21. that as soone as *tribulation* or *persecution* commeth because of the *word*, by & by they are *offended*. And where it is said, that they haue *escaped from the filthinesse of the world through their knowledge in our Lord & Saviour Iesus Christ*, 2.Pet.2. there is it added in the same chap. ver.20. that they are yet *tangled againe in filthinesse*, and are *overcome* thereof. And where it is registred of them, that they haue been *lightened*, haue *tasted of the heavēly gift, of the good word of God, and of the powers of the world to come*, & haue beene made *partakers of the Holy Ghost*, Heb.6. there is it also noted, verse, 6. that they *fall away*, & *crucifie againe vnto themselues the Sonne of God*, and *make a mocke of him*. And lastly, where they may farther seeme to be commended, as having *receaued the knowledge of the truth*, and as being *sanctified with the blood of the Testament*, Heb.10. there are they certainely noted with disgrace, verse 26. for *sinning willingly*, and verse 29, for *treading vnder foote the Sonne of God, &c.*

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Conferre we these places one with another, and each will expound the other. Thus: whosoever yet lodgeth the *vncleane spirit* within his house; whosoever, when *tribulation* and *persecution* commeth because of the word, is by and by *offended*; whosoever is yet *tangled againe* in filthinesse, and *overcome* thereof; whosoever *falls away*, *crucifies againe* vnto himselfe the Sonne of God, and *makes a mocke of him*; whosoever *sinnes willingly*, he *treads vnder foot the Sonne of God*. And so on the contrary side; whosoeuer *treads vnder foot the Sonne of God*, he *sinnes willingly*, he is *fallen away*, *crucifies* Christ againe, & *makes a mocke* of him; he is againe *tangled in filthinesse* and *overcome* thereof; he, when *tribulation* and *persecution* commeth because of the word, is by and by *offended*; he yet lodgeth the *vncleane spirit* within his house.

Thus we may conceaue what the holy Spirit here meaneth by this phrase, *to tread vnder foote the Sonne of God*. The word he vseth, is καταπατέω, noting by translation *extremitie of contempt*: as it doth more plainely *Mat.7.6. Giue not that which is holy vnto doggs, neither cast your pearles before swine.* μήποτε καταπατήσωσιν αὐτὰ ἐν τοῖς ποσὶν αὐτῶν lest *they tread* your pearles *vnder foot*, and turning againe all to rent you. And as plainely, *Mat.5.13. If the salt haue lost his savour, wherewith shall it be salted? It is thence forth good for nothing, but to be cast out,* καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων, *and to be troden vnder foot of men* So, well hath *Oecumenius* expounded τὸ καταπατῆσαι, τὸ καταφρονῆσαι, vnderstanding by *treading vnder foot the Sonne of God*, a *contemning* and *despising* of him. And such is the exposition of *Theophylact*, of *Ambrose*, of *Primasius*, and others, grounded vpon the consideration of such things, as wee care not *to tread vnder foot*. And what are they? Truely such things as wee *despise* and *make no account of*, abiect things; things without profit. In which number if we put the Saviour of the world; if wee reckon of him no better, then of vnsavorie salt, iustly may wee be said, like dogges and swine to vse so pretious a pearle, and *tread it vnder foot*.

The good Bishop of *Iustinopolis*, PRIMASIVS, whom but now

now I named, vpon this place maketh this question: *How wee may be said, to tread vnder foot him, who being ascended farre abone all heavens, now sitteth at the right hand of God the Father?* His answere is threefold:

First, when neglecting Christs commandements, wee disdaine to obey them, that then we *tread Christ vnder foot.*

Secondly, when discerning the body of Christ, we eate and drinke vnworthily, that then we *tread Christ vnder foot.*

Thirdly, when liuing wickedly, we remoue from out of the tabernacle of our hearts, that holy one, who hath promised to dwell among vs, and walke here, that then we *tread Christ vnder foot.*

These answers of this ancient Father, albeit I must admit with reverence, yet giue mee leaue to adde a fourth, most fitting the nature of this place we haue in hand. I take it of *Zanchius Miscel. lib.* 2. There he putteth this doctrine (and it may serue for an answere to the question proposed by PRIMASIVS) *Peccare contra conscientiam, seu peccare ex contemptu Dei, hoc est, conculcare pedibus filium Dei*: To sinne against our consciences, or to sinne in contempt of God, this is, to *tread vnder foot the Sonne of God.* After him thus I expound it. A man sinneth against his conscience, when *knowing* and *willing*, when *wittingly* and *willingly*, hee sinneth: as if a man, *knowing*, if hee doth this or that, that he shall doe against the law of God, is yet notwithstanding *willing*, even against the law of God, to doe this or that. But this falleth not out alike in the *elect*, & in the *reprobate*. Both of them doe *sinne against their consciences*; yet diuersly. The *elect* doth it *impropriè, imperfectè, non plenè*, not *properly*, not *perfectly*, not *fully*. He in the generall and vniuersall, *knowing* that to be evill which he is about to doe, doth it notwithstanding willingly, induced thereto by his corrupt affections. *Willingly* he doth it; and he doth it not *willingly*. *Willingly* in part only, forced by the *flesh*, but for his soules desire guided by the *Spirit* simply *not willingly*. *Willingly*, in as much as he naturally inclineth to that hee doth; but in as much as it is sinfull that he doth, *not willingly*. *Willingly*, in that the thing

De perseverantiâ Sanctorum p. 176.

presented to his *will*, seemes to be good, profitable, or delightful; but in that it falleth out to be against the Maiestie of God, *not willingly*.

So of one and the same *will* in the *elect*, there may bee two considerations: one, as it is partly renued by the Spirit, and so, it *willeth not* sin; the other, as yet it retaineth some reliques of originall corruption, and so it *willeth* sinne. S *Paule* by his own experience sheweth this to be true in all the faithfull, whose condition he declareth, *Rom.* 7. 15. to be such, as that they *doe not* what they would; but what they *hate*, and *would not doe*, that, even that they *doe*; though they delight in the law of God concerning the inner man; that yet there is *a law in their members*, that leads them captiue vnto sinne. Notwithstanding the truth of all this; although the faithfull can finde no meanes to performe that which is good, the *law of sinne* working *death* in them, and causing them dayly in a sort to *sinne against their consciences*, yet because in *minde* they serue *the law of God*, and sinne not *in contempt of God*, they may not be said to *tread vnder foot the Sonne of God*.

As for the reprobate, when they *sinne against their consciences*, they doe it in the highest degree; they doe it most *properly*, most *perfectly*, most *fully*. I speake not this of *all the reprobate*: I am perswaded, that, as there haue beene many which *never heard*, so there are many which *heare not*, and there shall bee many which *shall never heare*, the preaching of the Gospell; no not so much as the name of Christ.

St *Paule* told the *Lycaonians*, *Act.* 14. 16. how that God in former times suffered *all the Gentils to walke in their own waies*. As much in effect, he told the *Ephesians*, *chap.* 2. 12. that before their calling, they were *aliens from the common wealth of Israel, strangers from the Couenants of promise*, without *hope*, without Christ, *without God in the world*. MOSES and the Prophets are plentifull in shewing this, that in former times the *Couenant* was peculiar to the *Iewes*. Among the rest DAVID saith, *Psalm.* 76. 1, 2. that, *in Iewry God is knowne, his name is great in Israel, that his tabernacle is at Salem, and his dwelling in Sion*. The like

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he hath, *Psal.* 147. 19. God *sheweth his word vnto* Iacob, *his statutes and ordinances vnto* Israel. But in this latter place he addeth moreover; *God hath not dealt so with any nation, neither haue the* heathen *knowledge of his lawes.* Hence I say, I am perswaded, that, as there haue beene many which *neuer heard*; so there are many which *heare not*; and there shal be many which *shall neuer heare*, the preaching of the Gospel; no, not so much as the name of Christ.

But such *reprobats* here I meane not: I name them only that liue *within the bosome of the Church.* Them I name, to whom God hath abundantly granted the outward meanes of salvation, as the *word, prayer, sacraments*, and *discipline*: them I name, to whom God giueth many worthy properties of faith; as, to *acknowledge* the *diuine truth* in the Law and Gospell; to *assent* vnto it; with ioy of heart to *heare* & *speake* it, & outwardly for a time to *professe* it: them I name on whom God bestoweth no small measure of *repentance*; as to *see* their sinnes, to be *sory* for them, to *confesse* them, to *resolue* for a time to *sinne no more.* These are the *reprobats*, I name to be such as doe sinne in the highest degree against their consciences.

For albeit many notable things are spoken of them, in the sanctified writings of the blessed Prophets and Apostles; albeit they are clad in a *faire robe*, in shew like to that of *Adam*; *Adams* robe of *integritie*, of *holinesse*, and of the *grace of God*, wherewith before his fall hee was inuested; albeit the *vesture* they haue put on, be as seemely to the eye, as was that *vesture of needle worke wrought with diuerse colours*, wherewith the *Queene* was clothed, yet, because they are not (as the *Queenes daughter* was) *all glorious within*, those notable things spoken of them; that faire *robe* covering them; that goodly *vesture* put on them, can auaile, or aduantage them nothing at all.

If their *hearts*, which are open and naked vnto God, could be seene with the *eyes of flesh*, then would they appeare euen to vs, as they are, very like the *hearts* of those *Iewes*, *Act.* 13. 45. who, because they saw the graces of God magnified by *Pauls* preaching at *Antioche*, were *full of enuy*, and railed at, and

gainsaid all that *Paul* had spokē. then would they appeare evē to vs, as they are, very like the *hearts* of those *Pharisees*, Marke 3.30. who, of set purpose, disdainefully, spitefully, and malitiously, turned the light into darknesse, when they saw, that *Christ* by the power of *God*, made the *blind* and *dumb*, that was possessed with a divell, both to *speake* and *see*; for they said, hee *hath an vncleane spirit*: then would they appeare even to vs, as they are, very like the *heart* of the sorcerer *Elymas*, *Act.* 13.10. who, a *child of the divell*, an *enimie of all righteousnesse*, full of *subtiltie*, full of *mischiefe*, withstood the preaching of the word, and sought to turne away *Sergius Paulus* from the faith.

Such men as these, harbouring within them, *hearts* of such quality, *hearts* made fat, haue also *eares* and *eies* suteable to their *hearts*; *eares* made heavy, and *eies* shut vp: they *see not*, they *heare not*, they *vnderstand not*. If you talke with them of the *Holy Scriptures*, happyly they will graunt them to be a well deuised story, and that's all. Tell them of their *Baptisme*; they count it no better then the washing of their hands; of the *Lords Supper*, they preferre their owne farre before it: of the *Resurrection*; you make them then conceited; as to think what *maner* of bodies they shall haue at that day; of what *proportiō* and *stature* their bodies shall be, and the like; and for your labour and good aduisement, they will hold you to be, as the *Epicures* and *Stoicks* did *Paule*, Act. 17.18. σπερμολόγος, that is, as our English text reades it, *babblers*, or if you would rather the marginall reading, *triflers*, or *rascals*.

These men (were they vsed for their deserts) the preacher should pronounce, and the Magistrate proclaime, for the *foulest leapers*, that possible may be: well worthy (shall I say *to be excluded the hoast*, and *to haue their habitation alone*? or which is more: to haue *no accesse* either to *court* or *country*, to bee *exiled* altogether their *natiue soile*, which ever yet gaue thē nourishment? No: all this were too little, but) well worthy, I say, to be *expelled* from *nature it selfe*, which so vnnaturally they striue to bring to naught.

See here. The Lord sends a *flaming fire*, if possible, to awake them

them from their sleepe in sinne: he sends his *Ministers*, to call them vnto *weeping* and *mourning*, to *baldnesse* and *girding with sackcloath*; as once he did vnto the Iewes, *Esai.* 22. 12. But hath this *fire*, though mightily *flaming*, stirred them from their sleep? Or haue they yeelded obedience to the calling of God? Behold (it followeth in that text) with them is *ioy* and *gladnesse*, *slaying oxen* and *killing sheepe*, *eating flesh* and *drinking wine*; eating and drinking, for *to morrow* (say they) *we shall die*: they say, *to morrow we shall die*.

In the meane time, that is, to day, *whilst it is called to day*, they sinne like *Elyes* sonnes, 1. *Sam.* 3. 14. such a sinne, which (God hath sworne) shall not bee purged with sacrifice nor offering for ever: they sinne *with a high hand*, Num. 15. 30. not only *presumptuously*, and *in secret*, but *openly*, but *perversly*, but *contemptuously*, but *maliciously*: they sinne ἑκουσίως, as it is in the beginning of my text verse 26. *purposely*, *wilfully*, only *because they will sinne*, neither fearing nor regarding God nor man. These mē *thus sinning*, sinning (as I haue shewed) against their consciences in the highest degree, and sinning in contempt of God, may iustly be said *to tread vnder foote the Sonne of God*.

And this, if you remember, was the doctrine put by *Zanchius*, resolving the question made by *Primasius*. *Primasius* asketh: How we may be said *to tread vnder foote* him, who being ascended farre aboue al Heavens, now sitteth at the right hand of God the Father? *Zanchius* thus teacheth: *Peccare contra cōscientiam, seu peccare ex contemptu Dei, hoc est conculcare pedibus filium Dei.* To *sin* against one's conscience, or to *sinne* in contempt of God, this is, *to treade vnder foote the Son of God*.

Hitherto of this *first* mark, by which men wallowing in that foule sin, *the sinne against the Holy Ghost*, may be made knowne to the worlde. The seconde followeth in these wordes,

And accounteth the blood of the Testament, as an vnholy thing, wherewith he was sanctified.

WE E haue heretofore heard, that the *blood of the Testament* is here put for *the blood of Christ*, because as *Theophy-*

ophylact and *Aquinas* haue both noted, the *New Testament* was confirmed by *the blood of Christ*: and wee haue further heard, how farre a *reprobate* may be said to be *sanctified* with this *blood of the Testament*; namely, not *truely*, nor *before God*, but *in the face of the Church*, and *before men*, as it were *sacramẽtally*. How men thus *sanctified* doe account of that *blood*, wee may now see by the word which the *Holy Ghost* here vseth: they count the *blood* of CHRIST, the *blood* of the *Testament*, wherwith they were *sanctified*, to be κοινὸν, The *Vulgar* reads it *pollutum*, a *defiled* thing, an *vncleane* thing.

The expositors following that translation, doe giue diverse constructions of this place. One is, that then wee account the *blood* of CHRIST *polluted* and *vncleane*, when we are *vnworthy receauers of his blood*. Another is, that then we account the *blood* of CHRIST *polluted* and *vncleane*, when being washed in baptisme through the power of his blood, *we fall to sin againe*. A third is, that then we account the *blood* of CHRIST *polluted* and *vncleane*, when we iudge it *vnable to cleanse vs from our sinnes*: and to this purpose they alleage that, *Eccles.* 34.4. *Ab immundo quis mundabitur?* Who can be *cleansed* by the *vncleane?* Of these three the last construction hath the best shew; and no marvaile, if the rest doe pervert the true meaning of this place, since they are grounded vpon a corrupt translation.

I know that sõetimes τὸ κοινὸν signifies that, which is *impure* and *vncleane*. So it doth, *Mark.* 7.2. where the *Scribes* & *Pharisees* cõplaine vpon *Christs* disciples for eating with *vncleane* & filthy *hands*. In the text it is κοιναῖς χερσὶ, with *commõ hands*, explicated there by ἀνίπτοις, a word noting *vncleane* & *foule hands*, such as *vnwashed hands* doe vse to bee. And so it doth, *Act.* 10.14. where *Peter*, being commanded to *kill* and *eate* of those beasts, let downe vnto him in a certaine vessel from Heaven, made answere: *Not so* LORD, *for I haue never eaten any thing, that is* POLLVTED and VNCLEANE: the text hath κοινὸν, which, though generally it signifies *common*, is there restrained by ἀκάθαρτον, to note that which is *polluted* and *vncleane*.

But for this place; since it is not necessarie, that every thing

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by and by should bee *polluted* which is *common*, wee may content our selues with the proper signification of the worde, and read here for κοινὸν αἷμα, *vulgar*, or *common blood*, as it may bee, the *blood of any man*; for so is it expounded in the *Syriacke*; or *prophane blood*, and this is the interpretation of *Pagnin*, *Vatablus*, and others.

The exposition then, that here I doe admit, is the same that *Beza* hath in his *greater annotations*: where he saith, τὸ κοινὸν ἡγεῖσθαι *in this place, is as much, as,* τὸ μὴ διακρίνειν 1. Cor. 11. 29. As if he should haue said, They doe account the *blood* of the *Testament* to bee but a *vulgar*, a *common*, an *vnholy*, a *prophane* thing, whosoeuer they be that doe esteem the *blood* of CHRIST shed for sinfull mans ransome, of no greater price, of no better value, of no more efficacie, then they doe *the blood* of other men, or sacrifices.

Hence we may gather, the *persons* here noted, *who they are*: even such as were before described, and found to *tread vnder foot the Sonne of God*: that is, such *reprobates*, as in the highest degree doe sinne against their consciences, and in contempt of God.

Gods elect, I am assured, haue no part with them; it is not possible, they should bee so farre seduced, as to haue so vile a perswasion of the blood of their *Redeemer*. Yet because many, who doe thinke they doe surely *stand* in the state of Grace, may be hardned through the deceitfulnesse of sinne, and so *fall away from the liuing God*, let the *elect* here bee admonished, to examine themselues, whether they doe *discerne the blood of Christ*; whether they esteeme it, as they should; whether they doe not account it common.

Is it true which *S*t *Iames* hath, that *our faith must be shewn by our works*? Why thē surely, our seldome celebrating of the memorial of the *blessed death* and *passion* of our Lord and Saviour *Iesus Christ*, must be a witnesse against vs, that we put not that difference which wee should, betweene the *blood of Christ*, and *common blood*. A fault well worthy our amending, that so at length *discerning the blood of Christ*, as meet is; & esteeming

it

it according to the worth thereof, we would not dare, as now we doe, for every trifling, (not *cause*, but *excuse*, then absent our selues, when occasion is giuen vs, to *offer vp* our selues, *our soules and bodies, a holy, a liuing, and an acceptable sacrifice vnto God.*

Touching the *wise ones*, Politicians of this age, who *discerne not* at all the *blood* of *Christ*, but doe account it *common* and *prophane*, I only wish they could lay vnto their hearts, the end of one of their chiefe captaines, NESTORIVS Bishop of *Constantinople*, if not for their amendments sake, yet for their assured horror and astonishment. This NESTORIVS filling his heart with delight to *blaspheme the Sonne of God*, among others very detestable, held this one opinion; that the *blood of Christ* is but κοινὸν, *common blood*, such as the *blood* of another man may be. I need not be long in telling you, how hee was summoned to a *counsell* held at *Ephesus* at the appointment of *Theodosius* the younger; was there conuicted in disputation by *Cyrill*; was for his error depriued of his *Bishopricke*, lurked after that foure yeares in a *monastery* neere vnto *Antiochia*; was thence by the Emperours commandment sent an exile to the vttermost borders of *Egypt* and *Africa*: I need not, I say, bee long in telling you of all this: the thing I note is his ende. In this his banishment, when he was full of yeares; that some memorable example (as in *Corah, Dathan*, & *Abiram*) of his so great and so impious *blaspheming against Christ*, might remaine vnto posteritie, it pleased God in iustice, that first *wormes* should eate and consume his *tongue*, and then that the *earth* should *open her mouth & swallow him vp.* --- Ὡς ἀπόλοιτο καὶ ἄλλος: Even so let all thine enimies perish, O LORD.

Dan. *in* Aug. *de hæresib. c.* 91

Now followeth the *third marke*, by which men holden in that vnpardonable sinne, *the sinne against the holy Ghost*, may be made knowne to the world; in these words,

And doth despite the Spirit of Grace.

The *Holy Ghost*, is here called the *Spirit of Grace*, ἀπ' ἐφέλκυ, by reason of that it worketh in vs. By it we receaue *grace* offered in *Christ Iesus*. It *enlightneth* our minds by faith; it *sea-*

leth

leth to our hearts the adoption of God; it *regenerateth* vs into newneſſe of life; it *engraſteth* vs into the body of *Chriſt*; in a word, by it; *Chriſt* with all his *bleſſings* & *benefits* is made ours. Now if a man, that is made *partaker of this holy Ghoſt*, ſhall greedily, wilfully, and purpoſely make the good *graces* of *God* within him to be fruitleſſe, who ſhall plead for him? Surely no man. For he it is, that is here noted ὑβρίζων, iniuriouſly, & cõtumeliouſly to *vſe*, impudently to *abuſe*, and to *deſpite* the *Spirit of Grace*.

Here may the faithfull well be put in mind of their owne eſtates, to conſider, whether they be not in perill of *falling away from God*, ſince it is a truth not to bee gaineſaid, that the very *faithfull* doe oftentimes *diminiſh* and *leſſen*, the *good graces of God* within them.

I doubt not, ſhould you be called to witneſſe, but that every one of you, taught by your owne experience, would beare record to this truth. If not; that exhortation of St *Paule* made vnto the *Epheſians*, and that his other vnto the *Theſſalonians*, doe ſtrongly confirme it. In the bowels of compaſſion, he coũſelleth the [a] EPHESIANS, *not to griene the Spirit*, and the THESSALONIANS, *not to* [b] *quench the ſpirit*. Well knewe the bleſſed *Apoſtle*, that the *Holy Spirit* vſeth to be *grieued*, and the fire thereof to be *quenched*, whenſoever wee put away from within vs, the care of Gods word, not regarding the *ſanctified* motions of our hearts, the *ſanctified* words of our lips, the *ſanctified* actions of our hands, but entertaining the contrary, *corrupt* thoughts, *evill* words, *wicked* actions.

[a] Epheſ. 4. 30.
[b] 1 Theſſ. 5. 19

Now if there be no man that can truely ſay: Ever hitherto my *thoughts* haue beene *pure*, my *wordes vndefiled*, my *deeds* juſt; let this truth ſtand without contradiction; The *faithfull* doe oftentimes *diminiſh*, & *leſſen*, *the good graces of God* within them. And therefore, as I ſaid, they may here well bee put in minde of their owne eſtates, to conſider, whether they bee not in perill of *falling away from God*

A conſideration (beloued in the Lord) if wee are *choſen* out of the world, if in CHRIST wee are *annointed* and *ſealed*; if our

building be of God, not made with hands, but eternall in the Heauens, a consideration, I say, that must needes make vs, doe our best, in *working out* our saluation, in *attaining vnto faith*, in *dying* vnto sinne, in *liuing* vnto newnesse of life.

For when wee see, that men *sanctified* with the *blood* of CHRIST, may, not only *tread vnder foot the Sonne of God*, & despise him; nor onely account the *blood of Christ*, to bee *common* blood, and *prophane*, as it were the *blood* of any other man; but also *despite the Spirit of Grace*, and vse it with all iniurie and contumely; will not our hearts burne within vs? What are we, but men *sanctified* with the *blood* of CHRIST? Let vs then in all humblenesse of mind, walk as it becommeth men *so sanctified*; and never giue eare to such deceauers, as would therefore perswade vs to liue without all care in this world, because, *if wee are of the faithfull*, it is impossible *we should fall away*.

Touching the *elect*; I grant it to bee very true; that though *they may fall grieuously, and dangerously*, yet they cannot *fall finally in the end*, nor *vtterly at any time*: though they may λυπεῖν Ephes. 4. 30. *grieue the Spirit*; yea, though they may σβεννύειν, 1. Thess. 5. 19. *quench the Spirit*, for a time; yet can they not like the sinners, whose markes I haue now in some measure opened ὑβρίζειν, they cannot *doe contumely vnto*, nor can *despite the Spirit*. For by it are they *sealed vnto the day of redemption*.

What of all this? what if they, that are once *written in the booke of life*, can never be razed out thereof? What, if they that are once *in the state of grace*, shall be in the same for ever? Shall we that are *written in the booke of life*, and doe stand *by grace*, therefore not care how we commit sinne? God forbid. This truth, namely, that *not one of the faithfull shall perish*, may bee a *comfort* to vs, that *haue already sinned*; but surely no *encouragement* to them, that *will sinne hereafter*.

But *grace aboundeth aboue sinne*. Very true. Yet if we therefore *sinne*, that *grace may abound*, accursed are we. And *how shal we that are dead to sinne, yet liue therein?* St *Paul* holds this for an impossibilitie, *Rom.* 6. Knowe yee not (saith he) that all wee that *haue beene baptized into* Iesus Christ, *haue beene baptized into*

into his death? Why then, are wee *buried by baptisme into* his *death*, that, *as he was raised from the dead, so we also should walk in newnesse of life*? Are wee not forbidden *to doe evill*, even then, when we are assured *good may come thereof*? How then dare wee, make the *mercies of God* a defence for our sinnes?

But there is no *condemnation to them that are in Christ Iesus*, though they *fall seaven times a day*. Neither is there. For they being in CHRIST, doe *walke not after the flesh, but after the Spirit*. Rom. 8. 1. Rom 8. 4.

But may not wee repent hereafter, though *now* we liue in sinne? Thou foole, how knowest thou, that *this night, they will not fetch away thy soule from thee*? Luk. 12. 20.

What now remaineth? but that we all, take al possible heed; lest at any time there be in any of vs, an *evill heart*, & *vnfaithfull to depart away from the living God*. And since wee are *sanctified* with the *blood of the Testament*, beseech wee Almightie God, that he would perfect his good worke begun in vs, and never suffer vs through the deceaueablenesse of sinne to be so farre seduced, as to *tread vnder foot his* eternall *Sonne*, to *account* his *blood common*, or to *despite the spirit of Grace*.

SERMO NONVS.

HEB. 10. 30.

Novimus enim eum qui dixit, Meum est vlcisci, ego rependam, dicit *Dominus*. Et rursum, *Dominus* judicabit populum suum.

Dabitis mihi veniam (Viri Patres & Fratres, in Christo charissimi) si ab exordio longo, & aliè petito fortasse etiam alieno, quo recreant se nonnulli, prorsus abstinuero. Diutiùs vos non tenebo. Aggredior ad statum, & principalem huius loci propositionem. Sic habet: Hebræis, adeóq; fidelibus omnibus, ideóque & nobis, non est à Christo deficiendum, sed in cœptâ semel professione persistendum. *Hâc amicissimâ Apostoli ad perseverantiam in fide* Christi *invitatione, si qui non tangantur, sunt illi in peccatis planè mortui. Qui autem ex potentiâ Dei cum* Christo *vivunt, hâc auditâ pœnarum comminatione mirificè percelluntur. Nec mirum. Hic enim apertis verbis ostenditur, certam & severissimam futuram Dei ultionem in eos omnes, qui* post acceptam veritatis cognitionem ultrò peccaverint. *Qui* vltrò *post agnitam veritatem* peccaverit; *qui sciens ac volens gratiam, quam adeptus erat, abiecerit; qui à* Christi *morte, non particulari aliquo delicto, sed abiectâ in totum fide discesserit*; *ei* hostia pro peccatis non est residua; horrenda judicii expectatio *enim exedet*; ignis fervor eum devorabit. *Hæc habemus expressa* versibus 26, 27. Vo-

Voluntariè peccantibus poſt acceptam veritatis notitiam, non amplius relinquitur pro peccatis hoſtia;

Sed terribilis expectatio judicij, & zelus ignis, qui devorabit adverſarios.

Propoſitio in ſe dilucida & certiſſima; utpote in cuius veritatem Inferorum portæ *nunquam ſunt prævalitura. Attamen cum* amentes *ſimus, &* tardi corde, *ad* credendum omnibus, quę ſanctiſſimi Chriſti teſtes ſunt locuti, *id, quod in rem noſtram ſit, facit Apoſtolus; propoſitam veritatem duplici ſtabilit argumento: quorum prius ductum eſt à* minoribus comparatis; *poſterius à* divinis pronuntiatis: *utrumq; aptiſſimum, illud ad* Iudæos, *hoc ad* quoſcunq; *commovendos. Prius exponitur* verſ. 28. 29. *in quibus* Spiritus *ille* veritatis, *quem* mundus *non poteſt* recipere, *fidelibus ſatis indicat,* pœnam *minimè dubiam,* mortem certiſſimam *eis omnibus eſſe conſtitutam, qui* Mosis legem *ſpreverint: itáque deducit nos ad ſeriam meditationem acerbiſſimi illius ſupplicij, quo ſine omni controverſiâ excruciabuntur, qui* Dei *filium pro nihilo habuerint. Quid enim planiùs dici potuit? quid vehementiùs?*

Qui irritam fecerit *Moſis* legem, abſque miſericordiâ ex duorum aut trium teſtimonio moritur.

Quantò (*putatis*) acerbiore ſupplicio dignus cenſebitur, qui filium Dei conculcârit, & ſanguinem fœderis, per quem fuerat ſanctificatus, profanum duxerit, & ſpiritum gratiæ contumeliâ affecerit?

Poſterius argumentum habetur verſ. 30. *Duobus nititur teſtimoniis. Virumq; legimus,* Deut. 32. *Primum* verſ. 35. Mea eſt ultio & retributio. *Alterum* verſ. 36. Iudicabit IEHOVAH populũ ſuum *De teſtimoniorum iſtorum firmitudine nihil omninò detrahit, quod præmittitur;* οἴδαμεν γὰρ εἰπόντα: ſcimus, Deum *non eſſe, ut* hominem, *qui mentiatur;* ſcimus, *eum ſui ſemper ſimilẽ;* ſcimus, *eorum, quæ dixit, ipſum pœnitere non poſſe.*

Οἴδαμεν γὰρ εἰπόντα, &c. Novimus eum qui dixit, Mihi ultio, ego retribuam, dicit DOMINVS: *& rurſum;* DOMINVS judicabit populum ſuum.

Accuratam hanc ſuperioris doctrinæ *confirmationem illuſtri-*

tandem exornat Epiphonemate, *vt illo, de horrendâ diuini iudicij seueritate bene moniti, in eo toti simus, vt ne simus* apostatæ. *Vers.* 31.

Horrendum est incidere in manus Dei viuentis. Horrendum *est: sed* quibus? *Num* fidelibus? *Nihil minus. Fidelis* David, *cum ei à* Gade *Propheta* Dei *iussu trium malorũ daretur optio*, incidã *obsecro, inquit*, in manum IEHOVÆ, quia magnæ sunt miserationes ejus. *Sic* horrendum *nõ est eis, qui fide viuunt, vt in* Dei manus incidant. *At* quibus *igitur hic horror incutitur? Incutitur sanè omnibus* infidelibus & impijs; *sed* apostatis *præcipuè, à fide Christi* defectoribus, *à purâ religione* transfugis, *Evangelicæque doctrinæ* proditoribus. *At hi viuunt tamẽ. Viuunt? Immo senescunt: etiam valent viribus: domibus eorum* pax à pauore est, *nec est* virga Dei super eos: in labore mortalium non sunt, & cum *reliquis* hominibus non afficiuntur plagis. Superbiâ, *tanquam* torq;, *cinguntur*, & violentiâ, *velut* ornamẽto, *vestiuntur. Attendite, ô qui* cælis os *vestrum* opponitis, & *erudimini: vel hinc discatis*, Deum *nostrum*, Deum *esse* vivum; Deum *esse, qui* virgâ *suâ* ferreâ, *vt* vas figuli, *vel eos qui collo sunt durissimo, dissipabit*; Deum *esse, præter quem nullus est*; Deum *solum esse, qui & possit, & velit, cuiusuis contumacis & corpus & animã perdere in Gehenna.* Horrendum est incidere in manus Dei vivi,

Πᾶν τὸ περιττὸν, ἄχαριν: *rectissimè habet Epigramma.*

Insuave est, quicquid nimium est; nam dicitur, olim
Mel quoque, si immodica est copia, bilis erit.

Dabo *igitur operam*, (*Florentissimi Academici*) *vt, quæ dicturus sum, minimo dicam cum fastidio. In iteratione eorum, quæ de propositione huius loci, eiusdemque confirmationis argumento primo, antèhâc exposui, nullus ero. Accedo libentiùs ad alterius argumenti brevem quandam expositionem. Proponitur, Vers.* 30.

Novimus eum qui dixit; Mihi vltio, ego rependam, dicit Dominus; & iterum, judicabit Dominus populum suum.

Quo in versu tria mihi videntur præcipuè esse obseruanda.

Primum, Deum in omnibus promissionibus suis, in omnibus dictis suis veracem esse. *Id colligo ex eo quod præmittitur*; Nouimus eum qui dixit.

Se-

Secundum, Deum illatas non solùm sibi, sed & populo suo, injurias vlturum. *Id verba volunt, quæ statim subiunguntur*; Mihi vltio, ego retribuam, dicit Dominus.

Tertium, Deum etiam in populum suum severissimè animadversurum. *Id, quod vltimo loco asseritur*: DOMINVS judicabit populum suum.

Ab horum primo oratio mea reliqua initium capiet, & in eo terminabitur.

Tritum est illud Scholasticorum: Deum *non tantùm* verum esse, *sed &* ipsam esse veritatem; *veritatem in* seipso, *in* operibus suis, *in* verbis suis.

Deus veritas *est in* seipso; *tum quia* id est verissimè, *quod se videt ac novit* esse; *æterna scilicet, ac perfectissima essentia; tum quia* forma *est &* species *rerum omnium, quæ extra ipsum sunt, ad quam, quæcunq; sunt, sunt conformata.*

Deus veritas *est in* operibus suis; *tam* ordinariis; *cuiusmodi sunt opera* creationis, *&* gubernationis *mundi; quàm* extraordinariis; *qualia appello, opera* miraculorum, *&* conservationis Ecclesiæ.

Deus deniq; veritas *est in* verbis suis: veritas *in verbo incarnato*, vero *Dei filio*, Deo *&* homine, *vtroq;* vero; *Propheta, Pontifice, Rege*, veris *singulis*. Veritas *etiã & in verbo scripto, ex quo non præteribit apex vnus, donec omnia facta fuerint.* Cœlum *&* terra *priùs præteribunt*. Tot modis *Deus* verus *dicitur, etiam ipsa* veritas, *sua ipsius* veritas. *Cetera nil moror. Vnica certè doctrinæ cœlestis cognitio nobis est ad salutem necessaria; quæ cum non sit aliunde, quàm è fonte divino,* è verbo Dei scripto, *haurienda, nobis quærenda non est in lutulentis* Philosophorum *lacunis. Purissimum habemus* Dei verbum, *semen illud immortale, ab antiquissimis iam olim temporibus, ad hæc nostra deductum secula. Quid nõ eo delectemur? Quid non in eo consenescimus? O quanta fæx est in orbe Christiano, ut nihil ferè tam sit ἄχαρι, quod non alicui videatur venustissimum? Nihil dico*, hunc *in fructuosã vtriusque* juris *scientiâ studium ponere*; illum medicorum *libris pervolutandis invigilare*; alium artibus *ingenuis perdiscendis ætatem agere. Scio* jurisconsultorum *domos ipsa esse* Civitatum o-

racu-

racula, eósq; dum pro tribunali ius dicunt, à potentissimo rerum omnium conditore Deos esse appellatos. Scio, medicos honore esse
Eccles. 38. 1. afficiendos: creavit eos Dominus. Quin & artes liberaliores suam habent laudem: ritè & loco adhibita ita Dominam Theologiam non dedecorant, vt ei potiùs ancillentur, et inserviant.

Hoc tamen liceat dicere, plerosq; hisce studiis sic inflammari, vt tempus eis non sit reliquum, quod verbi divini, aut auditioni, aut lectioni, aut meditationi velint impertire.

Si istis hoc est dandum vitio; quid de illis dicendum, qui quantum in ipsorum animis roboris est, & nervorum, id totum sine fructu sinunt praterire; dum edenda curant & pervulgãda, qua ipsi fecerint poemata, nugatoria, scurrilia, lasciva? quorum ingratâ senioribus dulcedine corruptelág; mirum nî sint iuniorum mores depravati. De libellis ipsis sic facilè censuerim, aptissimos esse, qui tunicæ sint scombris, & involucra thuri, odoribus, piperi, ceterisq;, quæcunq; chartis amiciuntur ineptissimis: dignissimos proculdubio, qui id patiantur, quod magici illi libri, quorum facta est mentio, Act. 19. 19. vt nimirùm igni propalàm dentur absumendi.

*Cap. 12. 12. De libellorum istiusmodi confectoribus asperiùs nil dicam. Habebunt unde erudiantur, si * Ecclesiasten consuluerint. Ille, quà fuit cœlesti sapientiâ perstrinxit eos omnes, qui in posterum ludicra scriberent & inutilia. Quàm modestè id fecerit verba indicabunt, faciendi multos libros nullus est finis. Non hìc substitit prudentissimus Davidis filius: addidit; & lectio multorũ fatigatio carnis. Quo dicto etiam cultiori literaturæ inussit notam dedecoris & infamiæ, nisi ad laudem gloriosæ Dei gratiæ referatur; tantum abfuit vt eos approbaret, qui lectitandis scriptionibus profanis & impiis semet oblectarent.

At eorum tamen, ætas nostra peperit quamplurimos. Ita pleriq; sumus (qui sumus Academici) ad quamlibet perversitatem ingenio proclivi, vt ad ineptias quascunq; malimus abire, quàm vt reconditum sapientiæ cœlestis thesaurum, nobis ipsis vel minimo cum sudore velimus comparare. Duo mala facimus, scatu-
Ierem. 2. 13. riginem aquarum viventium derelinquimus; & effodimus nobis cisternas, cisternas fractas, aquæ capiendæ nunquam suffecturas.

Quæ

Quæ certè minimè faceremus, si nôssemus unicum illum verum Deum, *acerrimum sui ipsius* defensorem, *acerbissimum hostium suorum* vindicem, *iustissimum populi sui* assertorem.

Eum si nôssemus, non, perinde ac vivimus, viveremus; piâ mente eum coleremus; mandata eius servaremus. Nimiùm, heu nimiùm, mentes nostras intra pollutionis humanæ fines continemus: extra terram non respicimus; acuti ad ea, quæ iuxta nos sunt, dijudicanda, cum cogitationes nostras in cœlum erigimus, hebescimus, & obtundimur. Ita sumus homines naturâ comparati, nihil ut sciamus eorum, quæ Dei sunt.

Abscede à me Satana; offendiculo mihi es; non sapis quæ Dei sunt, sed quæ hominum: *dignus erat* Petrus, *qui hæc audiret à* Domino. *Iustissima est illa querela Dei*, Ierem. 4. 22. *quâ populum suum insimulat stultitiæ, quòd* ipsum non noverint. *De* Ephraimo & Israele *pronunciat* Hoseas, c. 5. 4. *ipsos* IEHOVAM non agnoscere. *Admonetur* Titus, *illâ ad ipsum epistolâ*, c. 1. 16. *esse, qui profitentur* Deum se scire, cum factis negent. Abominandi sunt & rebelles, & ad omne opus bonũ rejectanei: polluta sunt & mente & conscientia: *Deum profitentur se scire*, quẽ minimè sciunt, factis negant. *Apertissimè* Iohannes ep. 1. c. 2. 4. *Qui dicit* se nôsse Deum, & mandata ejus non servat, mendax est; non est in eo veritas. *Si hæc vera sint, tam certis sacrarũ literarum testata monumentis; certúmq; sit quod de gentibus affirmat Apostolus, ipsas, etsi Deo nec* gloriam darent, nec gratias agerent, Deum tamen cognovisse: *nec ullius possit levitatis argui, quod hoc in loco omnium fidelium nomine profertur*; Novimus eum qui dixit: *non abs re facturus mihi videor, si quàm varia sit hominum de Deo* notitia, *paucis tetigero.* Matth. 16. 23. Rom. 1. 11.

Extra controversiam ponimus, quendam inesse humanæ menti eumq; instinctu naturali, divinitatis sensum. Hoc ipsum vel Ethnicis ipsis sic innotuit, ut ipsorum non nemo affirmârit pro certissimo, nullam esse tam barbaram nationem; nullam gentem tam efferatam, cui non insideat hæc persuasio, Deum esse. *Latè certè patet, nec obscura est isthæc in humanâ mente* divini numinis *impressio.*

Si quis enim paulisper à terrenis curis & studijs vacuum, totũ

hanc mundi machinam consideret, quæ ut decore ornata est mirifico, ita legibus gubernatur certissimis; certè fieri non potest, quin cogitet, esse aliquem, qui hæc omnia condiderit, *condita* suis legibus circumscripserit, *circumscripta legibus* intra illarū fines continuerit, & contineat. *Hæc si cogitârit, incipit mox videre,* quâlis sit DEVS. *Quia enim ipsum esse* rerum omnium creatorē, *adeóq; rebus omnibus creatis* priorem *sentit, luculentum habet intra se* de ejus æternitate *testimonium. Si singularum mundi partium mirabiles motus & effecta contempletur; hæc illum* de immensâ *Creatoris sui* potentiâ *admonebunt: si earundem decoram, & per omnia sibi ipsi convenientem, dispositionem expendat;* illius sapientiam *necessariò admirabitur: si firmum, sibiq; semper constantem, huius machinæ ordinem videat,* Dei veritas *in oculos eius incurret. Pergat porrò; spectétq; usum singulorum, & utilitatem ex iis ad homines redeuntem, certus erit (nisi fuerit ingratus)* de Dei bonitate. *A cœlis oculos convertat ad terram, ad flores agri, ad volucres, ad minutissima quæq; animalcula; eorum sive formam, sive agilitatem ponderet, velit nolit, etiam in illis cogetur* virtutem *agnoscere,* humanâ longè majorem. *In semetipsum respiciat, consideretq; membrorum corporis sui dispositionem & usum, multa perspiciet* divinæ potentiæ, sapientiæ, bonitatis *argumenta. His deniq; adiiciat exempla iudiciorum Dei, quibus aut cultores suos tuetur, aut hostes punit,* perspicua *scilicet* mansuetudinis & justitię ipsius specimina *contuebitur.*

Habemus iam apertum, & nobis ob oculos positum, librum illum physicum, *quo æternus ille* Rex Regum, *potentissimus, sapientissimus, verissimus, optimus, benignissimus, & iustissimus declaratur. Hæc est illa* divini numinis intelligentia; *hæc illa* Dei notitia, *quam* Paulus ad Rom. 1°. *firmiter asseverat* hominum mentibus insculptam esse, & vniversis inditam, *ut ne quis impietatem suam, & iniustitiam, excusatione ignorantiæ posset defendere.*

Præter istam ex libro creaturarum *perceptam Dei cognitionem, alia est longè perfectior* ex libro legis *capienda. Singulare Dei donum est, quod ad* Ecclesiam suam *erudiendam, non mutis tantùm utatur magistris, sed & os suum* sacrosanctum aperiat,

quo

quo certissimos nos faciat, ipsum se solum esse *&* summum Deũ, *qui unicè sit* obseruandus, timendus, colendus. *Hac Dei notitia, quà ab ipsius ore,* ex verbo ejus scripto *instruimur; latissimè diffunditur in Ecclesiam universam. Cum* Hierosolymitanis *habitat* Iebusæus; *unà crescunt* urtica *&* myrrha; hœdi *cum* agnis *ad eundem accedunt pastum*: pisces *tam* mali *quàm* boni *capiuntur; in agro Domini, ut florent* inter spinas lilia, *sic* inter spicas Zizania. *Hæc* visibilis Ecclesiæ *sors est, hæc facies, hic color. In ea sunt* Electi, fideles, pii; *sunt &* Reprobi, infideles, impii. *Tam hi, quàm illi, ad verbum audiendum vocati, & admissi, ex eodem edocentur, non solùm* esse Deum; *sed &* obseruandum *esse,* timẽdum *esse,* colendum *esse.*

Sola supereſt notitia Dei *perfectissima, ex* libro fidei *hauriendа: quà solâ* illuminamur *in spem æternæ vitæ; quâ solâ, qui* mortui *eramus,* vivificamur; *quâ solâ Deum ipsum, non tantùm ut* mundi conditorem, omniumq; *quæ fiunt,* unicum autorẽ & arbitrum, *sed etiam, ut* nostrum in Mediatoris personâ redemptorem, *confitemur & agnoscimus.*

Tam varia est hominum de Deo notitia. Ex libro creaturarum *scimus* esse Deum; ex libro legis *intelligimus ipsum* esse obseruandum, timendum & colendum; *ex* libro fidei *credimus eum* dẽ nobis esse Seruatorem. *Hæc ultima & perfectissima* Dei notitia, *unicè vera & salutaris, in solis electis ex Evangelij gratiâ residens & elucens, ea est, quam hoc in loco vult Apostolus, dum ait:* Novimus eum qui dixit.

Quibus verbis vis ineſt atq; acrimonia quædam ad movendũ. Ac si diceret: quid non putamus fore; quid non credimus fore, ut Christi *derisores, eiusq; sanguinis contemptores, gravi supplicio coerceantur?* Novimus eum qui dixit, Mea est ultio. *Nos qui à patre Christo damur, qui ex mundo seligimur, qui à potestate Satanæ eximimur,* verè novimus eum, qui dixit, Mea est ultio. *Verè scimus qualis sit Deus, quàm zelotes, quàm severus & incorruptus iniquitatum* ultor. *Contemptum sui nunquam feret impunitum.*

Dixit, Mea est ultio, ego rependam] Dixit? *& non perficiet? Immò, inquit* BALAAMVS: *Deus fortis* non est homo, qui menti- Num.23.19.

atur, aut filius hominis, quem pœniteat. *Ardentiùs dictum quod statim adiungit*, an ipse dixerit & non faciet? an loquutus fuerit, & non præstabit illud? *Si iste* Bosoris *filius, minùs apud nos autoritate suâ possit, quòd mercedem iniquitatis amaverit: at audimus* [a] Samuelem *id ipsum confitentem*; Fortitudo Israelis non mentietur & pœnitudine non flectetur, neque enim homo est, ut pœniteat eum: *audimus* [b] *Apostolum interrogantem*, Voluntati Dei quis resistit? *audimus ipsum Deum de se dicentem*, Ego Deus, & non mutor. *Quod etiamsi dictum vult Hieronymus, ne putemus*, Deum divinitatis mutare naturam; AVGVSTINVS *tamẽ aliud mavult illis verbis significari, nempe in Deo* non esse mutationem secundum voluntatem, & propositum. *Aptissima sanè interpretatio, & illi* Scholasticorum *regulæ convenientissima:* voluntatem Dei, quocunque sese vertant creaturæ, manere sẽper invictam, atque immutabilem. Ego Deus, & non mutor. *Cũ vos mutaverit & in deterius culpa vestra, & in melius gratia mea*, Ego non mutor. *Plura non urgeo.*

[a] 1 Sam. 15 29

[b] Rom 9. 19 Malac. 3. 6.

Ex istis liquidò constat, DEVM *in omnibus* promissionibus *suis, in omnibus* dictis *suis* veracem *esse, talemq; agnosci à fidelibus* Novimus eum qui dixit] Dixit, *& facturus est, Dixit, & præstabit illud:* Dixit, Mea est ultio, ego rependam. *De quo eius dicto, si ipse voluerit, proximè. Nunc finis sit.*

Illustra faciem tuam erga nos, *ô Excelse.* Concede quęsumus, ut in tenebris hujus mundi semper nobis præluceat, quæ elucet in verbo tuo, *tua veritas*; ut in eam indies magis magísque intenti, convenienter eidem cursum nostrum peragamus, donec tandem perveniamus ad fruitionem beatissimæ illius quietis, quam nobis peperit vnigenitus *Filius* tuus, *Dominus* noster, *Iesus Christus:* cui tecum, & cum Spiritũ Sancto, honor sit & gloria, in secula,

AMEN.

THE NINTH SERMON, TRANSLATED into English by a learned student in Diuinitie.

HEBR. 10. VER. 30.

30 *For we know him that hath said, Vengeance* (belongeth) *vnto me: I will recompense, saith the* LORD. *And againe, The* LORD *shall iudge his people.*

NOthing doubt, Beloued in our Lord and Saviour Iesus Christ, but yee will pardon me, if I altogether abstaine frō a long, impertinent, and farre fetcht enterance, wherewith some vse to please themselues. I will not long hold you; but come to the state, & principal propositiō & summe of these words: which is, that the *Hebrews*, as also *all the faithfull*, of which number *we* are, must not *fall away* from Christ, but firmly continue in that calling and profession, which they haue once vndertaken. If there be any, which haue not a true feeling and touch of this the *Apostles* most louing invitation to be constant in the faith of Christ, they are altogether *dead in their sinnes*. But they which liue by the power of *God* with *Christ*, are wonderfully affected, when they heare such punishments denounced. And no maruaile. For here we be taught by plaine expresse words, that God will certainely most severely be revenged of those, who doe *willingly sinne*, *after* they haue

receaued the knowledge of the truth. He that ſhall *willingly ſinne* after the knowledge of the truth; he that ſhall *wilfully caſt away the grace* which he hath receaved; he that ſhal *depart from the death and blood of Chriſt*, not by any *particular ſin*, but by a *totall renoũcing of the faith*: to him there *remaines no more ſacrifice for ſinnes, but a fearefull looking for of iudgment, and violent fire, which ſhall devoure the adverſaries.* Theſe things are plainly deliuered in the 26 and 27 verſes.

26 *If wee ſinne willingly after that wee haue receaved the knowledge of the truth, there remaineth no more ſacrifice for ſinnes;*

27 *But a fearefull looking for of iudgement, and violent fire, which ſhall devoure the adverſaries.*

The propoſition is in it ſelfe ſo certaine and perſpicuous, that *the gates of Hell ſhall neuer prevaile* againſt the truth therof. But becauſe we are *dull* and *ſlow of heart to beleeue all things*, which the moſt holy witneſſes of Chriſt haue ſpoken: therfore the *Apoſtle* doth here apply himſelfe for our good, and doth ſtrengthen and proue the foreſaid truth, with a double argument. The firſt whereof is drawen from a *compariſon with ſmaller matters*. The ſecond, from *Gods owne words*. Both the arguments are very fit and appoſite; one to refute the *Iewes*, the other to excite, and ſtirre *vs all* vp.

The firſt argument is expreſſed, *verſ.* 28, 29. wherein *that ſpirit of truth* which the world cannot receaue, doth aſſure the faithfull, that all they ſhall certainely die, which *deſpiſe* Moſes *law*; and ſo the ſame *ſpirit* doth as it were lead vs by the hand to a ſerious and earneſt meditation of that moſt bitter puniſhment, wherewith all thoſe queſtionleſſe ſhall bee tortured, which *tread vnder foot the Sonne of God.* What could be ſpokẽ more plainely? what more forcibly? *Hee that deſpiſeth Moſes law, dyeth without mercy, vnder two or three witneſſes, v.* 28. *Of how much ſorer puniſhment, ſuppoſe yee, ſhall he be worthy, which treadeth vnder foot the Sonne of God, & counteth the blood of the Teſtament, as an vnholy thing, wherewith he was ſanctified, and doth deſpite the ſpirit of grace?* v. 29.

We

We haue the ſecond argument, verſ. 30. and it is grounded vpon *two* teſtimonies, which are recorded, Deut. 32. The *firſt* verſ. 35. *Vengeance belongeth vnto me, I will recompenſe ſaith the* LORD. The *ſecond* ver. 36. *The* LORD *ſhall iudge his people.*

The ſtrength of theſe teſtimonies is nothing weakned by that which goes before, οἴδαμεν γὰρ εἰπόντα, *wee knowe him that hath ſaid*; we knowe, God is not as man that he ſhould lie; wee knowe, he is alwaies like himſelfe; wee knowe hee doth never *repent* of thoſe things, which he hath ſaid.

Οἴδαμεν γὰρ εἰπόντα *We knowe him that hath ſaid it; vengeance belongeth vnto me, I will recompenſe, ſaith the Lord: and againe, the Lord ſhall iudge his people.* The proofe of this doctrine the Apoſtle doth elegantly conclude verſ. 31. *It is a fearefull thing to fall into the hands of the liuing God.* By which men being warned of the fearefull ſeveritie of Gods iudgement, may learne ſo to apply themſelues, that they never *fall from Chriſt.*

It is a fearefull thing. But to whom? To the faithful? No. Holy *David*, when by Gods commandement the Prophet *Gad* offered him the choiſe of three evills, *I am*, ſaith he, *in a wonderfull ſtreight, let vs fall now into the hand of the* LORD, *for his mercies are great.* So then to them, which liue by *faith*, it is not *a fearefull thing*, to fall into the hands of God. 2. Sam. 24. 14.

On whom then falleth this *feare?* Truely vpon all the *wicked*, and *vnbeleeuers*, but eſpecially vpon *Apoſtataes*, thoſe which *fall from Chriſt*, forſake the true religion, and betray the Goſpell.

But yet theſe liue. Liue? yea, liue to bee olde; are luſtie, and ſtrong. Peace is in their habitations, neither hath God laid his ſcourge vpon them: they *toyle not themſelues as others doe*, neither are they *plagued like other men.* They gird themſelues with *pride*, as *with a chaine*, and *cloath themſelues with crueltie, as with a garment.* Pſal. 73. 5.

Harken now, and be learned, yee that *ſet your face againſt Heaven.* Hence yee may learne, that our God is a *liuing God*, that *God* it is, who with his *yron rod* wil breake the ſtifnecked, like a *potters veſſell*: that this is the *God*, beſide whom there is Pſal. 73. 8. Pſal. 2. 9.

no-

no other, that it is *he alone*, who both *can*, and *will destroy* the wicked man, both soule and body, in hell fire. *It is a fearefull thing to fall into the hands of the living God.*

Πᾶν τὸ μέτριον, ἄριστον: as the Greeke Epigrammatist saith.

Insuave est, quicquid nimium est: nam dicitur, olim
Mel quoq́, si immodica est copia, bilis erit.

Too much of any thing is vnpleasant & distastfull; neither
Prov. 25. 27. is it good *to eate too much hony*, because it turneth into choler. Therefore I will endeavour, Beloued in our Saviour Iesus Christ, to speake so, and such things, which shal not be distastfull vnto you. I will not repeate those things which I haue heretofore spoken of the *Proposition*, and of the first *argument*, by which the *proposition* is confirmed. I wil briefly declare the force of the *second argument* which is conteined in the 30. verse: *Wee knowe him that hath said, Vengeance belongeth vnto me, I will recompense, saith the* LORD; *And againe; The* LORD *shall iudge his people.*

In which verse I thinke three things especially worthy our observation.

The first, that *God is true in all his promises and sayings.* Which I gather out of these words, *VVee knowe him that hath said.*

The second, that *God will revenge himselfe, not only of those iniuries, which are done to himselfe, but of those also, which his people suffer.* This the words imply, that immediatly follow, *Vengeance belongeth vnto me, I wil recompense, saith the* LORD.

The third, that *God will most severely and sharply punish his owne people.* This is contained in the last words, *The* LORD *shall iudge his people.*

From the first of these I wil beginne my intended discourse, and therewith conclude. It is a common saying in the Schoolmen, *Deum non tantùm verum esse, sed & ipsam esse veritatem*, that *God is not only true, but truth it selfe*; Truth *in himselfe*, in *his workes*, and in *his words.*

God is *truth*, in *himselfe*, both because he is most truely that, which he seeth and knoweth himselfe to be, to wit, the eternal

and

and most perfect *essence*, and *being*: as also because hee is the *forme and beautie* of all things, which are without him, according to which all things that be, must bee conformed and proportioned.

God is *truth* in his *workes*, both *ordinarie*, such as are the workes of Creation, and governement of the world; and also *extraordinarie*, by which I meane *miraculous workes*, and such whereby he *preserues* his faithfull Church.

Lastly, *God* is truth in his *words*; truth both *in* VERBO INCARNATO, that *incarnate word*, the true sonne of God, God & man, *vtroq; vero*, both a *true God*, and *true man*; a true *Prophet*, *Priest*, and *King*: and he is truth also *verbo scripto*, in his *writte word*, of which one IOTA shall not passe, till all things be fulfilled. Nay, *Heaven* and *Earth shall sooner passe*.

So many waies *God* is said to be *true*, and *truth it selfe*, nay *Sua ipsius veritas*, his owne truth, and truth of himselfe. I passe over many things. Truely, seeing the knowledge of heavenly doctrine, which is necessarie for vs to salvation, is to be drawn only out of the divine fountaine, *the written word of God*, wee must not seeke for it in the muddie chanels of heathen Philosophers. Wee haue the *most pure word of God*, that immortall seed, deliv cred over to vs from the ancient Patriarchs, & Prophets. Why should we not take delight, and spend our daies therein? The Christian world is so corrupted, that there is nothing so improper, which to one or other seemes not most elegant. I say not, that one spends his time *in the study of the Laws* another *in Physicke*, a third in *the liberall sciences*. I know that *Lawiers houses* are counted *oracula civitatum*, and that, when they sit as iudges, they are called *Gods* by *God himselfe*. I know the * *Physitian* is to bee honoured, because God hath *created* him. I knowe, that liberall *Arts* and *Sciences* are praiseworthy, and of so great vse, that they may adorne and set forth Divinitie. Yet this I will say, that many are so incensed with *these studies*, that they afford no time for the hearing, reading, or meditating, *of the word of God*. * Ecclesi. 38. 1.

If these deserue reproofe, what shall wee say of those, who

ſpend the flowre, and ſtrength of their wits in divulging *wanton* and *ſowrilous Poems?* Which though they be diſtaſtfull to men of graue and ſetled iudgements, yet marvaile it is, if they taint not and infect young mens maners. The bookes themſelues deſerue no better, in my iudgement, then to bee made caſes to wrap in pepper, and other ſpices, yea to bee *burned* as were thoſe magicke & curious books, mentioned, Act. 19. 19.

Againſt ſuch *libellers* I will not vſe bitterneſſe; they may learne, if they will, of the *Preacher*, who, being endued with heauenly wiſdome, doth checke all thoſe which ſhall write
Eccleſ. 12. 12. vaine things. Heare how modeſtly he doth it, *There is none end in making many bookes*; the moſt wiſe ſonne of *David* ſtaies not here, but adds, *Much reading is a wearines to the fleſh.* In which words he hath ſtamped a note of infamie vpō *better learning*, if it be not referred *to the glory of God.* So farre is this wiſe *Preacher* from approuing thoſe, which delight themſelues in reading *prophane* and *wicked bookes.*

Our age is full of ſuch. Moſt of vs, *ſtudents in the Vniverſitie*, haue ſo prevented our wits, that we had rather runne after vanities, then, with any the leaſt ſweat of our browes, acquire to our ſelues the hidden treaſure of heavenly wiſdome. *We cō-*
Ierem. 2. 13. *mit two evills; we haue forſaken the fountaine of living waters, to digge our ſelues pits, pits that can hold no water.* Which wee would never do, if wee knew, that the *only true God*, were a moſt earneſt *defender of himſelfe*, a moſt ſevere *revenger of his enimies*, & a iuſt *iudge of his people.* If we knewe him, we would not liue as we doe, but worſhip him with a true heart, & keepe his commandements. The more is the pitie, that wee ſtill hold our minds enſnared in the bonds of mans corrupt nature. We looke not aboue the earth: quicke ſighted we are in *earthly affaires*, but blind and dull in the contemplation of *heavenly things.*

Our nature is ſo corrupt, that wee knowe nothing of the
Matth. 16. 23 things of God. *Depart from me* SATAN, *thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.* God doth moſt iuſtly complaine

Ierem.

Ierem. 4. 22. that *his people is fooliſh, and haue not knowne him.* The Prophet *Hoſea*, chap. 5. 4. complaines of *Ephraim* and *Iſrael, that they haue not knowne the Lord.* The *Apoſtle* doth warne *Titus*, chap. 1. ver. 16. that *there are mē, who profeſſe they knowe God, but by workes deny him, and are abominable, and diſobedient, and vnto every good worke reprobate. Their mindes and conſciences are defiled.* They profeſſe they *knowe* him, whō they doe *not knowe*, becauſe *by workes they deny him.* St *Iohn*, ſpeakes moſt plainely, 1. Ep. chap. 2. verſ. 4. *Hee that ſaith I knowe God, and keepes not his commandements, is a liar, and the truth is not in him.*

If theſe things be true, ſo ſurely ſealed to vs in holy writ; if that be moſt certaine, which the *Apoſtle* ſaith of the *Gentiles*, that they knewe God, although they never gaue him *glory*, nor *thanks*; if there bee no falſhood in this, which is ſpoken in the name of all the faithfull, *We knowe him that hath ſaid*; it will not be from the purpoſe if I briefly ſhall ſhew, how diverſly men haue thought of God. Rom 1. 21.

There is no controverſie, but that in the mind of man there is naturally a ſenſe and feeling of *God*, and *his divine nature.* This was ſo manifeſt to the *Heathē*, that one of them affirmed for certaine, *that there was no nation ſo barbarous, no people ſo rude, but were fully perſwaded there was a God.* Which ſhewes, that in the mind of man there is a deepe impreſſion of the *divine nature.* For if any man would ſequeſter and abſtract his thoughts from the ſtudie of earthly things, and conſider the whole *fabrique of this world*, which is both moſt beautiful, and governed with excellent lawes, truely hee cannot chuſe but think, that there is ſome one, who hath *created all theſe things*, & to them created hath *appointed* thoſe *bounds & limits* which they cannot paſſe. Hee that will thus bethinke himſelfe, will ſoone begin to knowe, *what God is.* For when hee ſhal knowe him to bee the *Creator of all things*, and therefore to bee *before all things created*, he then hath in himſelfe an evident teſtimonie of *Gods eternitie.*

The wonderfull motions and effects of the ſeverall parts of

this *vniuerse*, will giue a man notice of the *infinite power of it's Creator*. The excellent disposition, beautie, and conveniencie betweene the severall parts, will forceibly lead a man to the admiration of the *Creators wisdome*. The constant course and order of the worlds frame will tell a man, that *God is truth*. Let him not here stand amazed; but if he will consider the vse and profit which the severall creatures yeeld to man, hee cannot, vnlesse he be vngratefull, but be assured of Gods *goodnes*. Let him looke downe from the Heaven to the earth, consider the flowers of the field, the foules of the aire, and the least living creatures that be, if he will but consider their forme, and agilitie, will he, nil he, hee must needs acknowledge a *puissance* aboue mans. Let him reflect his eies vpō *himselfe*, consider the disposition and vse of his *owne members*, and he hath matter enough of Gods *power*, *wisdome*, & *goodnesse*. Moreover, let him consider the examples of Gods *iudgements*, wherewith hee doth either *defend* his faithfull servants, or *punish* his enimies, and he shall acknowledge most plaine tokens of Gods *mercie* and *iustice*.

Wee haue thus seene opened, and haue read in, the *booke of nature*, wherein the eternall King of kings is declared to bee most *mightie*, *wise*, *true*, *good*, *bountifull*, *and iust*. This is that knowledge of the Divine power, that knowledge of *God*, which S. Paul. Rom. 1. affirmes to haue beene written and engrauen in the minds of all men, lest they should hide their impieties and wickednesse vnder the cloake of ignorance.

Now, besides this *knowledge of God*, which we haue learned in the *booke* of his *Creatures*, there is a more *perfect knowledge* to be learned in the *booke* of his *Law*. It is an excellent gift and blessing of *God*, that for the instructing of his Church, he hath not only vsed dumb masters, but opened his owne most holy mouth, to assure vs, that hee alone is the chiefe *God*, who is to be feared, honoured, and worshipped. This *knoweledge of God* which wee haue learned out of his owne mouth, and written word, spreadeth it selfe over the whole Church. The *Iebusite* dwels with *those of Ierusalem*; the *nettle* and *myrrhe* grow to-

ge-

gether, the *goats* and *lambes* feed together. both *good* and *bad fishes* are taken in the same nette, in Gods field *lilies* growe among the *thornes*, and *tares* among the *wheat*. Such is the condition, state, and forme of the *visible Church*; wherein are mixed with the *Elect*, *faithfull*, and *Godly*, the *Reprobate*, *infidels*, & *wicked*. Both these are called to heare the *word of God*, and are thence taught, that there is but one only *God* to be honoured, feared, and worshipped.

There remaines, the only and most perfect *knowledge of God*, to be drawen from the booke *of Faith*, by which we are *illightned* to the *hope of eternall life*, by which alone, wee, that were *dead*, *are revived*; by which alone we confesse & acknowledge *God*, not only as he is the *Creator* of the world, and sole arbiter of all things therin, but also as Hee is our *Redeemer* in the person of a *Mediatour*.

These are the sortes of knowledge, which men haue of God. By the *book* of *Nature*, we know *Deum esse*, that *there is a God*; by the *booke* of *the Law*, wee know hee is to be *worshipped*, *honoured*, and *feared*; by the *booke* of *Faith*, wee beleeue that he is our *Saviour*. This last and most perfect *knowledge of God*, the only true, and wholesome *knowledge*, infused into the elect only by the grace of the Gospell, and illightning them, is that *knowledge*, which the Apostle here vnderstands, when he saith, *We knowe him that hath said*.

In which words there is a great power and force to moue vs: as if he should haue said; what? doe not we thinke, doe not we beleeue, that those, which despise Christ, & tread his blood vnder foot, shall be grievously tormented? *Wee knowe him that hath said*, *Vengeance belongeth vnto mee*.

We, that are giuen to Christ by the Father, chosen out of the world, deliuered out of the power of Satan, doe surely knowe him that hath said. *Vengance belongeth vnto me*. Wee certainely knowe, what maner of *God* he is, how iealous, iust, severe, and an incorrupt avenger he is. He will not suffer himselfe to be despised; he hath said, *Vengeance belongeth vnto me*, *I will recompense*. Hath he said it, and will hee not performe it?

Num.23.19. Yea, saith *Balaam*, *The mightie God, is not as mã, that he should lie, nor as the Sonne of man, that it should repent him.* There is greater vehemency in that which follows, *Hath he said, & shal he not doe it? hath he spoken, and shall he not accomplish it?* If this sonne of *Bosor* cannot prevaile with vs, because hee loued the wages of iniquitie, then let vs heare *Samuel* confessing as much, 1. Sam. chap. 15. vers. 29. *The strength of* Israel, *will not lie, nor repent, for hee is not as man, that hee should repent:* let vs heare the *Apostle*, Romm. 9. 19. *Who* (saith he) *can resist the will of God?* let vs heare God himselfe, Malach. 3. 6. *I am the Lord, I change* not. Which although S. *Hierome* thinke spokē, that we should not thinke, that *God changeth the nature of his divinitie*, yet St *Augustine* vnderstands another thing by these words, to wit, that in *God* there is *no mutation of will and purpose.* A very fit interpretation, agreeable to the rule of the Schoolemen, *Voluntatem Dei quocũque sese vertant creaturæ, manere semper invictam atque immutabilem*: That howsoever the creatures turne, & be changed, yet God is never changed. *I am the Lord, I change not.* Though your wickednesse change you to the worse, & my grace, to the better, yet I am not changed. *Cum vos mutaverit & in deterius culpa vestra, & in melius gratia mea, ego non mutor.* I say no more. By that which I haue said it is manifest, that God in all his sayings and promises is true, and so acknowledged by the faithfull: *Wee know him that hath said*] Hee hath said, he will doe it, he will performe it. He hath said, *Vengeance is mine I will recompence.* Of this saying in the next.

Let thy face shine vpon vs, O thou most high. Grant we beseech thee, that the truth which shines in thy word, may giue vs light in the darknesse of this world, that studying it dayly more & more, we may finish our course according to the same truth, til we fully enioy that most blessed quietnesse, which thy only Sonne, our Lord Iesus Christ, hath prepared for vs, to whom with thee and the holy Ghost bee all honour and glory, now and ever. AMEN.

THE TENTH SERMON.

HEBR. 10. VER. 30.

30 *For we know him that hath ſaid, Vengeance* (belongeth) *vnto me: I will recompenſe, ſaith the* LORD. *And againe, The* LORD *ſhall iudge his people.*

THis 30 verſe yealdeth three notes.

The firſt, that God is *true in all his promiſes, in all his threatnings, in all his ſayings*, & is acknowledged to be ſuch by *all the faithfull*: which I gathered out of the preface to the teſtimonies, theſe words: *We know him that hath ſaid.*

The ſecond, that *God will revenge all wronges done vnto himſelfe and his people*: which ariſeth out of the firſt teſtimonie, theſe words: *Vengeance belongeth vnto me, I will recompenſe, ſaith the* LORD.

The third, that *God will ſeverely puniſh his owne people alſo*: which is plaine by the ſecond teſtimonie, theſe wordes: *The* LORD *ſhall iudge his people.*

Of the firſt of theſe three notes, I ſpake in my laſt exerciſe. I proceed.

Vengeance belongeth vnto mee, I will recompenſe, ſaith the LORD.

THeſe words in ſo many ſyllables are cited by St *Paule*, Rom. 12. 19. in a ſenſe ſomewhat different from that, they beare in this place. There the Apoſtle following the naturall

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meaning of the words, as they are vſed in the ſong of *Moſes*, by way of exhortation vnto patience adviſeth vs to giue place vnto God in all matters of *revenge*, it being a thing *onely* and *properly belonging* vnto him. If it be poſſible (ſaith hee) *as much as in you lyeth haue peace with all men. Auenge not your ſelues, but giue place vnto wrath; for it is written: vengeance belongeth vnto me, I will recompenſe, ſaith the* LORD.

It is writtē *Deut.* 32. where *Moſes*, after that he had gathered together the elders and officers of *Iſrael*, to ſpeake in their audience; & had foretold them, that after his death they would vtterly be corrupt, and turne from the way of the LORD, and that therfore evill ſhould come vpon them: at the length, he ſets downe that his moſt excellent and ſpirituall ſonge; wherin his doctrine drops *as the raine*, and his ſpeech ſtills like *the ſweeteſt ſhewers vpō the hearbs*. In which his ſong he firſt makes reherſal of the ineſtimable benefits powred downe in great abundāce vpon that people; *then* he ſpeaks of their ingratitude. *Laden with fatnes they ſpurned with their heeles, and regarded not the ſtronge God of their ſalvation.* After which he brings in *God* himſelfe moued to *ielouſie*, and *angrie* with their provocatiō, breathing forth threatning vpon threatning of plague vpon plague to light vpon ſo froward a generation. *The fire was kindled in his wrath*: he threatned that hee would make *his arrowes drunke with the blood*, and *his ſword to eate the fleſh of rebellious* ISRAEL. Were it not for the furie of his enimies, who ſeeing the deſolatiō & deſtructiō of his people, would ſay: *our high hand*, & not the LORD *hath done all this*. Wherevpon the LORD proteſteth, that he reſerueth *revengement* vnto himſelfe, and that aſſuredly in due time, he wil *break in peeces* every veſſell of diſhonour, & will be *a tower of defence*, vnto al that truſt in him. This his proteſtation we read *verſ.* 35, 36. of that ſong: *Vengeance and recompence are mine: their feete ſhall ſlide in due time: for the day of their deſtruction is at hand, & the things that ſhall come vpon them make haſt. For the* LORD *ſhall iudge his people, and repent towards his ſervantes.*

Wordes of a double vſe: they yeeld matter of *comfort* to all the

the faithfull, *God will reuenge all wrongs done vnto them*, for the LORD *shall iudge his people, & repent towards his seruants.* They yeeld also matter of *fearefulnesse* and *horrour* to al the wicked, who must know, that God is a *reuengefull iudge: the day of their destruction is at hand; the thing, that shall come vpon them, make haste; their feet shall slide in due time.* For the LORD hath said, and his sayings are immutable; *Vengeance and recompense are mine.*

Now wee see the naturall meaning of these wordes, as they are vsed, *Deut* 32. and alleaged, Rom. 12. They confirme that constant and eternall rule of right and wrong, well knowne to the wiser of the *Heathen* by the light of nature. *Homer* in the fourth of his *Iliads*, *Theocritus* in his tenth *Idyllium*, *Pindarus* in his *Pythia*, and generally the residue of prophane writers, all doe giue their assent to this, that *God finds out the wicked man whereſoever, to be auenged on him.*

I will not hold you with any recitall of their sayings; for it is not the deliverie of a *Latine* or *Greeke* sentence out of such authors, that will much edifie. *The word of God* I knowe, *is liuely, and mightie in operation*; in it, is this eternall rule of right and wrong stablished: mention whereof is made by *Iunius Paral.* 24. *lib.* 2. to this sence: *There is no cause, why men should be carefull to procure reuenge against, or to take reuenge vpon such as haue wronged them*; it's their part rather, *to rest in God*, and *to commit all their iniuries vnto him*, that hee, *to whom alone vengeance belongeth*, may at length shew himselfe.

It is an axiome among Schoole-diuines. *Nihil obstat quo minùs speciales sententias transferamus ad doctrinam vniuersalem.* A *particular* and *speciall* sentence may bee a good ground to an *vniuersall* doctrine. Albeit therefore it was MOSES his purpose in vsing these words, and *Pauls* in citing them, to disswade, the godly from all *private reuenge*, by assuring thē that God will be the *auenger* of all their iniuries and wrongs; yet may they, well suting the analogie of faith afforde this doctrine *more vniuersall*, that *it is proper vnto God to take vengeance vpon all the wicked.* Wherevpon wil follow that which the Apostle driues at in this place: namely, that the impietie of

ſuch, as doe *deſpite*, and *make a mocke of God*, ſhall not for ever *eſcape vnpuniſhed.*

Whoſoever, hauing receaued the knowledge of the truth, ſhall ſinne willingly; only becauſe he will ſinne, *wilfully, ſpiteſully*, & *malitionſly*; and ſo ſhall *crucifie againe* the ſonne of God, ſhall *count his blood prophane*, ſhall *tread him vnder foot*, ſhall *make a mocke of him*, and *ſhall deſpite the ſpirit of grace*; that is, whoſoever, hauing receaued the knowledge of *God* and his Chriſt, ſhall *fall away* from God and godlineſſe, from Chriſt & Chriſtianitie, his *root ſhall be rottenneſſe*, and his *bud ſhall riſe vp like the duſt*, for the *mightie one of Iſrael*, having put on the *garment of vengeance* for clothing, and being *clad with zeale, as with a cloake*, will come neere to them in iudgement, and will bee a ſwift witneſſe againſt them. For as the Prophet *Ieremie, chap.* 51.56. ſpeaketh to the confuſion of idolatrous *Babel*; The LORD *God that recompenſeth, ſhall ſurely recompenſe*; ſo ſpeaketh our *Apoſtle* to the aſtoniſhment of all back-ſliders, *VVee knowe him that hath ſaid, vengeance belongeth vnto mee, I will recompenſe, ſaith the* LORD.

Vengeance belongeth vnto me] In ſpeaking of the *vengeance of God* our firſt care muſt bee, not to derogate any thing from his proclivitie and propenſneſſe vnto *mercy*. Wee muſt breake out into the mention of his *great goodneſſe*, and ſing aloud of his *mercies*; ſaith DAVID, *Pſal.* 145.7. For the LORD *is loving & good to all, and his mercies are over all his workes.* The LORD ſtrong and mightie, bleſſed aboue all, yea being bleſſedneſſe it ſelfe, and therefore hauing no need of any man, is *loving* and *good vnto every man.* Our *ſinnes* haue provoked his *vengeance* againſt vs; yet he, *ſlow to anger*, and *of great goodneſſe, reſerueth mercy for thouſands*, for all the elect, and *forgiueth all their iniquities, tranſgreſſions*, and *ſinnes. His goodneſſe* here reſteth not, it reacheth alſo vnto the *reprobate*, though they cannot feele the ſweet comfort of it. For he maketh his *Sunne* to riſe on the evil and the good, and ſendeth *raine*, on the iuſt & vniuſt, yea, many times the *Sunne* and *raine*, and all *outward* & *temporarie bleſſings* are wanting to the *iuſt* and *good*, when the *vniuſt* and

evil

evill doe flouriſh,& are in great proſperitie. Thus is Gods gratiouſneſſe and great bountie extended vnto every man, whether he be a bleſſed *Abel*, or a curſed *Cain*; a loued *Iacob*, or an hated *Eſau*; an elected *David*, or a reiected *Saul*. GOD *is louing* and good *vnto every man.*

The *Pſalmiſt* addeth; *and his mercies are over all his workes.* There is not any one of Gods *workes*, but it ſheweth vnto others, and findeth in it ſelfe, very large teſtimonies of Gods *mercies* and *goodneſſe*. I except not the *damnation of the wicked*, much leſſe *the chaſtiſemẽts of the godly*. Gods mercies are over all his workes. DAVID knew it well, and ſang accordingly, Pſal.145.8. *The Lord is gracious and mercifull, long ſuffering, & of great goodneſſe.* IONAS knewe it well, and confeſſed accordingly, chap.4.2. *Thou art a gracious* God, *and mercifull, ſlow to anger and of great kindneſſe, and repenteſt thee of evill.* The CHVRCH knowes it wel, and prayes accordingly; *O God, whoſe nature and property is ever to haue mercy and to forgiue, receaue our humble petitions.* DAVID, IONAS, and the CHVRCH, all haue learned it at Gods owne mouth, who hauing deſcended in a cloud to mount *Sinai*, paſſed before the face of *Moſes*, & cryed, as is recorded, Exod.34.6. *The* LORD, the LORD, *ſtrong, mercifull, and gratious, ſlow to anger, and abundant in goodneſſe, and truth; reſeruing mercy for thouſands, forgiuing iniquitie, tranſgreſſion, and ſinne.*

In which place of *Scripture*, although afterward there follow a little of his *iuſtice*, which he may not *forget*, yet wee ſee the maine ſtreame runneth concerning *mildneſſe*, and *kindneſſe*. & *compaſſion*. Whereby wee may perceaue, what it is wherein the Lord delighteth; his delight is to be a *Saviour*, a *deliuerer*, a *preſerver*, a *redeemer*, and a *pardoner*. As for the execution of his iudgements, his vengeance, and his furie, he comes vnto it with heavy and leaden feet.

To which purpoſe learned *Zanchius* alleageth that of the Prophet *Eſay chap.*28.21. The LORD *ſhall ſtand as* (once hee did) *in mount Perazim* (when *David* overcame the *Philiſtines*) he will be *angry as* (once hee was) *in the valley of Gibeon*, when

Ioshuah discomfited the fiue Kings of the *Amorites*; hee shall stand, hee shall be angry, *that hee may doe his worke, his strange worke, and bring to passe his act, his strange act.* Out of which words of the Prophet hee notes, that Gods workes are of two sorts, either *proper vnto him* and *naturall*, as to *haue mercy*, and to *forgiue*; or else *strange* & somewhat diverse from his nature, as to *be angry*, and to *punish*.

I knowe some doe expound these words otherwise, vnderstanding by זר מעשהו and נכריה עבדתו that *strange worke*, and *strange act* of God there mentioned, *opus aliquod insolens & admirabile*, some such worke, as God seldome worketh, some great wonder.

Notwithstanding this naturall exposition of that place, the former may well be admitted also; for it is not altogether vnnaturall, being grounded vpon such places of *Scripture*, as doe make for the preheminence of *mercy* aboue *iustice*. Its true, God hath one skale of iustice, but the other proues the heavier, *mercy* doth overway. Hee who is *ever iust*, is *mercifull more then ever*, if it may be possible. Hee may *forget* our iniquities; but his *tender mercies*, they shall not for ever be shut vp in displeasure; he shall never forget to *be mercifull*.

This our Lord, *good, mercifull, gracious, long suffering*, hath yet said; *vengeance belongeth vnto me, I will recompense*. The LORD hath said it; & is the [a] *strength of* ISRAEL, *as man that he* [b] *should lie? or as the sonne of man that he should repent?* is he not [c] *yesterday, and to day, and for ever the same? that* [d] *was, that is, and that is to come*. I meane not in substance only, but in will and in intention is the LORD *variable?* are his words *yea, and nay?* are his words *as our words?* No: all his *promises*, all his *threatnings*, all his *mercies*, all his *iudgements*, all his *words*, yea all the *titles of all his words*, are *yea and amen*, so firmely ratified that they cannot be broken, so standing immutable that they may not bee changed. He hath said *vengeance is mine*; and vengeance shall be his: he hath said, *I will recompense*, and he shall surely recompense. *Vengeance belongeth vnto me, I will recompense, saith the* LORD.

[a] 1. Sam. 15. 29
[b] Num 23. 19.
[c] Heb. 13. 8.
[d] Rev. 1. 4.

See Sermon 5. on Iames 4. p. 136.

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Vengeance, an effect of *anger*, belongeth vnto God as *anger* doth. Some would haue God to be said to *bee angry*, as hee is said to be *iealous* and to *repent*, giuing this note; that these attributes, and all other like these must bee taken ἀνθρωποπαθῶς, as being vsed by the holy Ghost onely for our easier vnderstanding.

It is, I grant, a common thing, for God in his holy word to apply himselfe to our capacities, and to attribute to himselfe such things, as are vsual in the course of our liues. For instance. Because men, for the exceeding care they haue to *keepe their wiues chast*, doe get to be called *iealous*; therefore God caring in like sort to *keep his spouse chast*, to preserue his *Church* spotlesse, is called also *iealous*. Againe, because men vse not to change their former purposes and intents, except it *repenteth them*, that they had before so purposed and intended: therefore God also is said to *repent*, when he altereth, *not his* WILL, for that is *vnchangeable, nor his* DECREE, for that cannot *be altered*, but the thing which he promised, or threatned. So is it here; because men vse not to bee *revenged* on others, except they be *angry*, therefore when God *revengeth* our wickednes, he is also said to be *angry*.

To the truth of all this I willingly subscribe. Yet for further explication of my *text* I adde; that not only ἀνθρωποπαθῶς, but also ἀληθῶς and ἰδίως, *anger*, & *vengeance* the effect of *anger*, are ascribed vnto God. The holy Ghost, speaking, not only to our vnderstanding, but also as things indeed are, ascribeth *anger* vnto God in a proper, peculiar, and true meaning. I note therefore three significations of the *anger of God*, often mentioned in holy Scriptures.

First it signifieth the *eternall decree*, whereby God hath purposed in himselfe, to *take vengeance vpon all evill doers*, such especially as shal do wrōg vnto God himselfe, or to his Church: in which sense *Iohn Baptist* vseth it in his doctrine deliuered vnto the *Iews*, *Ioh.* 3. 36. HE *that obeyeth not the Son, shall not see life*, but ἡ ὀργὴ τοῦ θεοῦ, the *anger* and wrath *of God* abideth on him, that is, he shall assuredly feele that *iust vengeance* decreed

againſt him from all eternitie. To like purpoſe is it vſed by St *Paul, Rom.* 1.18. Ἀποκαλύπτεται ὀργὴ θεοῦ ἀπ' οὐρανοῦ: the *anger* and wrath *of God is revealed from Heaven*, againſt al vngodlineſſe, and vnrighteouſneſſe of men. The meaning is plaine: By Gods iudgements wrought vpon vs, the ſonnes of men, its evident, that his *everlaſting decree* is againſt all iniquitie.

Againe *the anger* or wrath *of God*, betokeneth his *menacings* or *threatnings*. Examples hereof are frequent. *David* praieth, Pſal. 6.1. *O* LORD, *rebuke me not in thine* anger, *neither chaſtize me in thy wrath*; as if he had praied; *O* LORD, let not thy *vengeance* overtake my ſinnes, according as thou haſt threatned. *Ionas* aſketh chap. 3. 9. *Who can tell, whether God will turne and repent, & turne away from the fiercneſſe of his wrath, that we periſh not?* as if he had aſked, *who knoweth*, whether God may bee intreated not to doe accordingly, as hee hath threatned. The LORD himſelfe promiſeth, *Hoſ.* 11.9. *I will not execute the fierceneſſe of my wrath againſt Ephraim*, as if he had promiſed: I, being a *God*, and not *man*, the holy one in the middeſt of thee, hauing my heart *turned within mee*, and my repentings *rouled together* I, even I, will not doe accordingly as I haue *threatned*. I will not hold you with more examples in ſo plaine a matter.

Laſt of all the *anger of God*, is put for the *effects of his anger*, for puniſhment, and revenge. To ſuch as deſpiſe the riches of Gods boũtifulneſſe, patience, and long ſufferance, Paule ſaith, Rom. 2.5. *After thine hardneſſe, and heart that cannot repent, thou heapeſt vnto thy ſelfe wrath againſt the day of wrath. Thou heapeſt vnto thy ſelfe wrath*; that is, thou layeſt vp, as treaſure, for thy ſelfe puniſhment againſt the day of the declaration of Gods iuſt iudgmẽt. To the *Phariſees* & *Sadducees*, which came to the baptiſme of *Iohn*, *Iohn* ſaid, *Matth.* 3.7. *O generation of Vipers, who hath forwarned you to flee from the anger to come? frõ the anger*, that is, from the puniſhments hanging over your heads becauſe of *Gods anger*. One example more in ſoe great variety, and no more. To the childrẽ of diſobedience it is warranted by *Paule, Epheſ.* 5.6. that *the anger of God ſhall come vpõ them*. The anger of God, that is, his vengeance, the effectes of his

his anger ſhall aſſuredly light vpon the children of diſobedience, ſuch as excuſe themſelues, and ſet light by the menacies and iudgments of their God.

We ſee now that Gods eternall decree is, to be avenged on the wicked; that he threatneth as much in his holy word, and dayly practiſeth the ſame by puniſhing of ſinners; what remaineth but that we acknowledge & confeſſe with feare & humbleneſſe, that *vengeance* truly & properly *belongeth vnto God*, and that he ſhall *ſurely recompenſe*.

The conſideration hereof may moue our hearts to wiſdome.

It may moue vs to beware of thoſe *crying ſinnes*, vſually cõmitted againſt the firſt table: that we provoke not Gods vengeance againſt vs, by *Idolatrie*, in worſhipping the creature aboue the Creator, bleſſed for ever; by *tempting God*, in making tryall, whether his word be true or not; by *murmuring againſt* him, in laying iniuſtice to his charge, *quod bonis malè ſit, & malis benè*, for afflicting the godly, when the wicked liue at eaſe; by *rebellion* & *contumacie*, in taking counſell together againſt the LORD, and againſt his *Chriſt*; by *blaſphemie*, in doing deſpite to the ſpirite of Grace.

It may moue vs alſo to beware of thoſe other *ſinnes*, *crying ſinnes* too, vſually committed againſt the ſecond table, that we provoke not Gods vengeance againſt vs; by *diſhonoring our parents*, and ſuch as God hath put in place of government aboue vs; by *greiuing our children*, and ſuch as are by vs to be governed; by *oppreſſing* the fatherleſſe, and the poore; by *giuing ourſelues* over vnto filthy luſts. For the Holy one, that is in the middeſt of vs, *the* LORD *of Heauen and earth*, whoſe ſayings muſt come to paſſe; he hath ſaid; *Vengeance belongeth vnto me, I will recompenſe*.

I might here take iuſt occaſion in many words to dehorte you from *private revenge*, the ſinne that eates and conſumes vs in Colleges. But *dictum ſapienti*. You are wiſe; and touching this ſore, which much moleſteth vs, you will *cõmune with your owne hearts in your chambers*. Only I beſeech you, attend vnto the words of the Apoſtle, *Rom.* 12. 18, 19. Giue me leaue to vſe

them

them, as mine owne; *Dearely beloued, if it be possible, as much as in you lieth, haue peace with al men. Auenge not your selues, but giue place vnto wrath; for it is written; Vengeance belongeth vnto mee, I will recompence, saith the* LORD.

Gracious Father, let thy word abide plentifully among vs in all wisdome; make vs walke worthy the same, as it becommeth the sonnes of so high a God. Giue vs thy grace, good Lord, that thy word in vs may multiply as seed sowne in good ground, and we may ever vse it to the edifying of our consciences, to the comfort of our soules, and to the kindling of good motions within vs, through Iesus Christ our Lord.

THE ELEVENTH SERMON.

HEBR. 10. VER. 30.

30 *For we know him that hath ſaid, Vengeance* (belongeth) *vnto me: I will recompenſe, ſaith the* LORD. *And againe, The* LORD *ſhall iudge his people.*

NOw are we to cõſider of the laſt branch of this verſe, theſe wordes: *The* LORD *ſhall iudge his people.* Wherin wee may note,

1 Who ſhall iudge.
2 Who ſhall be iudged.
3 The kind of iudgement.

יהוה עמו ידין IEHOVAH *ſhall iudge his people.* So ſings *Moſes* in *Deut* 32. calling him that ſhall iudge by the name IEHOVAH; the honorableſt name belõging to the great *God* of Heauẽ. Much might be ſpoken of it, would I apply my ſelfe to the curioſitie of Cabaliſts & Rabbins. I might ſay of it, that it is *nomẽ* [b] *ἀπερ-φάντου*, ſo reputed by ſuperſtitious *Iewes*; a name not to bee pronounced, not to be taken within polluted lipps. In which regard when, reading the Scriptures, they meet with this name either they paſſe it over with ſilence, making *obeiſance* with their bodies in token of reverence; or elſe for it they read *Elohim*, or *Adonai*, directed by the points it hath: and when writing any place of Scripture, they are to expreſſe this name, they meddle not with the proper *letters* and *characters* of the word, but they expreſſe it ſometimes by *points*, 3. or 4. diſpo-

[a] *See my third Lecture vpon* Amos 1. *p.* 25.
[b] *Zanch. de Nat. Dei. Lib.* 1. *c* 3.

ſed in ſome order, agreeable to their fancies; ſometimes by 3. *Iods* and one *Camets* vnder them, all included within a *circle*.

I might ſay of it, that it is *nomen Tetragrammaton*, a name in Hebrew but of 4. *letters*, of 4. *letters* καὶ ἐξοχὴν, as they ſay; for that the name of *God* in all tongues and languages generally conſiſteth of 4. letters; and thoſe foure letters in *Hebrew* are al letters of *reſt*, whereout they gather a myſterie, that the *reſt*, repoſe and tranquillitie of all the creatures in the world is in God alone.

I might ſay of it, that many haue conceaued it to be a powerfull name for the *working of miracles*, and that thereby *Chriſt* and *Moſes* haue done great wonders. But my *tongue* ſhall never enlarge that which my *ſoule* abhorreth; their braine-ſicke, ſuperſtitious, and blaſphemous *inventions*.

Yet ſure there is ſome ſecret in this *name*. It is plaine, *Exod.* 6. 3. where the *Lord* ſpeaking vnto *Moſes* ſaith: *I appeared vnto* Abraham, *to* Iſaac, *and to* Iacob, *by the name of a ſtrong, omnipotent, & all ſufficient* God, *but by my name* IEHOVAH *was I not knowne vnto them.* I vnfold this ſecret. Firſt it importeth the eternitie of Gods eſſence in himſelfe, that he is [c] *yeſterday, and to day, and the ſame for ever,* [d] *which was, which is, & which is to come.* Againe it noteth the exiſtence and perfection of all things in *God*, as from whom all creatures in the world haue their [e] *life, motion, & being. God* is the *being* of all his creatures, not that they *are the ſame* that he is, but becauſe [f] *of him, & in him, and by him are all things.* And laſt of all it is the *memoriall* of God vnto all ages, as himſelfe calls it, *Exod.* 3. 15. the *memoriall* of his faithfulneſſe, his truth, and his conſtancie, in the performance of his promiſes. And therefore whenſoever in any of the Prophets God promiſeth or threatneth any great matter, to aſſure vs of the moſt certaine event of ſuch his promiſe or threatning, he addeth vnto it his name IEHOVAH.

[c] Heb. 13. 8.
[d] Apoc. 1. 8.
[e] Act. 17. 28.
[f] Rom. 11. 36.

In ſteed of this name IEHOVAH, the moſt proper name of God, the 70. haue ever put Κύριος, as doth our Apoſtle alſo in my text: Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. Κύριος, a name of *power*, well ſuiting with the liuing, true, and only *God*. For he hath *plenum*

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Κύριος. The power and authoritie, he hath over all things is soveraigne, and without controlement. Hee that made the *heavens* and spread them out *like a curtaine*, to cloath himselfe with light as with a rayment, he can againe [h] *cloth the heavens* with darkenesse, & make a sacke their covering. He that made the Sea to lay the [i] *beames of his chamber therein*, and *placed the* [k] *sands for bounds vnto it*, by a perpetuall decree not to be passed over, howsoever the waues thereof shall rage and roare, he can with a word [l] smite the pride thereof. At his rebuke the flouds shall be turned into a [m] *wilderneſſe*, the *Sea* shall be dryed vp, the *fish* shall *rot* for want of *water*, and *dye* for *thirst*. Hee that made the *dry land*, and so [n] *set it vpon foundations*, that it should never moue, hee can cover her againe with the deepe, as with a garment, and so rocke her, that [o] *shee shall reele to and fro, and stagger like a drunken man*. So *powerfull a God* may well be named from *power*, Κύριος the absolute LORD, *ruler, and commander of all things*.

g Psal. 104. 2.
h Esai. 50. 3.
i Psal. 104 3.
k Ierem. 5. 22.
l Iob. 26. 12.
m Esai. 50. 2.
n Psal. 104. 5.
o Psal. 107. 27

This name of *power*, Κύριος, vulgarly translated LORD, is in the writings of the Apostles simply and absolutely ascribed vnto Christ. (if the [p] learned haue made a iust calculation) 1000. times; & may serue for sufficient proofe of the *Deitie* of CHRIST. For it imports thus much; that CHRIST the [q] engraved forme of his father, sitting at the right hand of the maiestie in the highest places, is together with the *Father* and the *Holy Ghost*, the *author* and *governor* of all things, and in a very speciall maner, he is the *heire* of the house of God, the *mighty protector* of the CHVRCH.

p Zanch. de Attribut. l. 1. c. 17.
q Heb. 1. 3.

CHRIST the *only begotten Son of God*, he is the LORD; yet so, that neither the *Father*, nor the *Holy Ghost*, are excluded fró dominion. The *Father* is LORD, and the *Holy Ghost* is LORD too. For in all the workes of GOD *ad extra* (as some call them) each person of the TRINITIE hath his operation: yet so, that a common distinction be obserued. For these workes of God (so called) *ad extra*, doe admit a double consideration. For either they are begunne *extra diuinas personas*, and ended *in aliquâ personarum*; or else they are both begun, and ended, *extra divi-*

nas personas.

The workes of God begun *externally*, and perfected *in some one of the persons*, what are they? They are such as was the *voice* of the *Father* concerning *Christ*; [r] *This is my beloued Sonne.* A *voice* formed by *all three persons*, yet vttered only by the *Father*. They are such as was that [s] *doue* descending vpon *Christ* at his baptisme; A *doue* fram'd by *all three persons*, yet appropriate only vnto the *Holy Ghost*. They are such as was the *body* and *soule of* CHRIST; A *body* and *soule* created by *all three persons*, yet assumed only by the *Sonne of God*. This is that obvious and much vsed distinction in schoole divinitie, *Inchoatiuè*, *& Terminatiuè*. For if wee respect *the beginning* of these workes, they are the workes of the whole TRINITIE, common vnto all; but respect we their *perfection* and *end*, they are no more common, but *hypostaticall* and *personall*; for so, the *voice* is the *Fathers* alone; the *doue* is the *Holy Ghosts* alone; the reasonable *soule* and humane *flesh* are the *Sonnes* only.

[r] Mat. 3. 17.

[s] Mat. 3. 16.

Besides these, there are other workes of God, as *begunne*, so *ended* also, *extra personas*, and they are of two sorts; either *supernaturall* (such I call the miraculous workes of God) or *naturall*, such as are, the creation of the world, the preservation of the same, and the government of it. And all these workes of which kind soever, whether *miraculous*, or workes of *nature*, they are common to the *whole* TRINITIE. The *Father* worketh, the *Sonne* worketh, and the *Holy Ghost* worketh, as in *doing of wonders*, so in *creating* all things, in *preseruing* all things, & in *governing* all things, whereupon followeth, that which I mentioned, that not only the *Sonne* is LORD, but the *Father* is LORD, and the *Holy Ghost* is LORD also.

Yet must I adde, that this name of *power*, Κύριος, or LORD, is most often and very specially giuen vnto *Christ*; for that hee hath receaued of God *the Father*, absolute soueraigntie over *all creatures* in Heaven, in earth, and in the waters to doe with them all, as him listeth; which his soueraigntie hee hath obtained, in as much as being made *man*, and hauing *dyed* for vs, and for the sinnes of the whole world, hee is become the *mediatour*

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of the new covenant. In which ſenſe the Apoſtle in my text calleth him the LORD; *the* LORD, *who ſhall iudge his people.* For *the Father iudgeth no man,* but *hath cõmitted all iudgement vnto the Sonne:* ſo *Chriſt* himſelfe told the *Iews, Ioh.* 5. 22. Thus far of him that *ſhall iudge,* called by *Moſes,* IEHOVAH, and by the *Apoſtle* here, Κύριος. He is the LORD *Chriſt; Chriſt our* LORD.

The LORD *ſhall iudge his people.*

His people] For there is a people, *not his;* even in the midſt of the Children of *Iſrael,* lineally deſcended from *Gomer,* that wife of fornications. Her firſt borne ſonne was by Gods appointment named יזרעאל *Iezreel,* to remember them of the houſe of Iſrael, that for the much blood ſhed by *Iehu* in *Iezreel,* the chiefe citie of the *ten tribes* vnder *Ahab,* their kingdome ſhould ceaſe. They much boaſted of their name, for that they were called *Iſrael,* as if they could *prevaile with God:* but they came to be, of a baſe and vnnoble linage, to be called *Iezreel* a people diſſeminated, diſperſed, and ſcattered among the Gentiles: for the Lord brake the bow of *Iſrael,* in the valley of *Iezreel.*

The next fruit of her wombe was a woman child, called in like ſort by Gods direction, לא רחמה *Lo-ruchamah,* to let the houſe of *Iſrael* further to vnderſtand, that it was the Lords abſolute reſolution, to take no more pitie vp on them, but to giue them vp into the hands of the *Aſſyrians,* by them to be led into captivitie, whereout they ſhould not returne at any time.

She conceaued a third time and bare a ſonne, & called him as God hath cõmanded, לא עמי *Lo-ammi,* yet further to ſignifie vnto the houſe of *Iſrael,* that therefore *hee* will not bee *their God,* becauſe *they* are not *his people. Lo-ammi,* you are not my people. This third *imaginarie* ſonne of *Gomer,* brought for a type of *Iſrael, Hoſ.* 1. is by *Paule, Rom.* 9. applyed to the *Gentiles* alſo. But how farre forth it may bee verified of either, either *Iſraelites* or *Gentiles,* that may bee conſidered. For of both, both *Iſraelites* and, *Gentiles* ſaith God, *Hoſ.* 2. 23. *I will call them my people, which were not my people;* and, *Hoſ.* 1. 10. God ſaith likewiſe: *it ſhall be in the place, where it was ſaid vnto them,*

them, yee are not my people; that there they shal be called, the children of the living God.

To shew therefore how farre forth it may bee verified both of *Israelites*, and *Gentiles*, that they *are*, or *are not* the people of God, I must distinguish. To be *Ammi* or *Lo-ammi*, the people of God, or not his people, admitteth a threefold vnderstanding.

First, A people may *bee*, or *not bee* Gods people in respect of Gods *predestination*, that his immutable decree concerning the *salvation* of some, and the *damnation* of the rest, set downe by himselfe from all eternitie. In which sence there is among both the *Israelites* and *Gentiles*, *Ammi*, the Lords people, and there is also among them *Lo-ammi*, a people not the Lords. As many of them, as God foreknew (*præscientiâ approbationis*, as the Schoolemen call it,) specially, as to loue and like them, them hath he *predestinated* and chosē to be his people: the rest whom so he foreknewe not (for otherwise to his *absolute prescience* all thinges are naked) the rest, I say, whom *specially hee foreknewe not*, them hath he ordained of old to bee *no people of his*.

Againe a *people* may *bee*, or *not bee* Gods *people*, in respect of the *old covenant*; the *covenant* of desert, and of the *Law*: that *covenant* made betwixt God and *Abraham*, and *Abrahams seed* after him in their generations. In which *covenant* three things doe concurre: a *condition*, on *Abrahams* side to be performed; a *promise* of God vpon the *condition*, to bee expected; and the *signe* of covenant. The *condition* to bee performed by *Abraham* is, *Gen.* 17. 1. *Walke before mee, and be thou vpright.* Gods *promise* is, *vers.* 7. *I will be* God *to thee, and to thy seed after thee.* The *signe* is *vers.* 11. *Yee shall circumcise the foreskinne of your flesh, and it shall be the signe of the covenant betweene mee and you.* In which sense the *Israelites*, the offspring of *Abraham* according to the flesh, they were *Ammi*, the Lords people, chosen by God himselfe to bee a precious people vnto himselfe. But the residue of the people, that then lived vpon the earth, farre exceeding the *Israelites* in multitude, even all the

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Gentiles, they were *Lo-ammi*, a people not the Lords.

Last of all, a *people* may *be* or *not be* Gods *people*, in respect of the *new covenant* the *covenant* of *grace*, and of the *Gospell*, the *new covenant* made with the house of *Israel*, and the house of *Iudah*. Now no more division; the *separation wall* is taken away; *all* were made *one Church*. This *new covenant* is registred *Ier.* 31.33. *After those dayes saith the* LORD *I will put my lawes in their minde, and in their heart will I write them, and I will bee their God, and they shall be my people.* In substance this *new covenant* agreeth with the *old*; only it is called *new*, because of the manifestation of *Christ*, and the abundant graces of the *holy Ghost* giuen to his *Church* vnder the *Gospell*. And here also for this *new covenants* sake there is the Lords people, and a people not the Lords. As many as are members of the *Church*, and liue within her bosome, *Christians*, whether true professours, or dissemblers, all are in this sence *Ammi* the Lords people: but Turkes & Infidels, a farre surpassing number, they are *Lo-ammi*, a people not the Lords.

By this tripartite division of such as are, or are not Gods people, we may point at them that shall be iudged. They are the *people* of God: his *people*, not in respect of the *old covenant*, for that, being disanulled and abrogated, is vanished away. Albeit they that then liued when that *covenant* was of force, were also *iudged* by the LORD. But they are the *Lords people*, both in respect of the *new covenant*, and also in respect of *Gods predestination*, the LORD *shall iudge* the whole *Church*, and every member thereof, yea them whom he hath predestinated to be heires of salvation. *The* LORD *shall iudge his people.*

Now a word or two of the kind of iudgement.

Yet before I speake of the *iudgement* here meant, giue mee leaue to remoue a scruple touching the *last iudgement*.

The whole world stands of *beleeuers*, or of *vnbeleeuers*. For the *beleeuers* it is plaine, *Ioh.* 5.24. that already *they haue euerlasting life*, and shall not come *into iudgement*. For the vnbeleeuers it is as plaine, *Ioh.* 3.18. that they are *already condemned*. Both are already iudged; *beleeuers* and *vnbeleeuers*; the *be-*

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leeuers are saued, *vnbeleeuers* are condemned, what need then of any *last iudgement?*

I answere; very great need; euen in regard of the *iustice* and *goodnesse* of God, whose propertie it is, to *punish* all wicked & godlesse men, and to *honour* and *reward*, all that are religious and Godly. Which since hee doth not fully doe in this world, there must needs be a *last iudgement*, when he shall fully doe it.

We see the course of this world; *Malis benè est, & bonis male.* Good men haue [a] *bands in their death*, but the wicked are *lustie, and strong.* Good men are so ouerlaid with miseries, that their words are euen swallowed vp; but the wicked are in such prosperitie, that [b] *their eyes stand out for fatnesse.* Good men are euen cast downe into desolation, but the wicked *haue more thē heart can wish.* [c] DIOGENES the *Cynicke* in his time, seeing one *Harpalus* a notable thiefe, liuing a long time happily, was bold to say; *Harpalum contra Deos testimonium dicere, quod in illâ fortunâ tam diu viueret.* Wicked *Harpalus* liuing long in prosperitie, was some argument to *Diogenes*, that *God* respected not *mans affaires.*

[a] Psal. 73. 4.

[b] Vers. 7.

[c] Cicer. de nat. Deor. lib. 3.

The like experience hath shaken euen the very Saints of God. It made *Iob* to say, *chapter* 24. 12. MEN *cry out of the the citie, and the soules of the slaine cry out, yet God doth not charge them with folly.* It made *Ieremie* to expostulate with the LORD, *chap.* 12. 1. O Lord *let me talke with thee of thy iudgments; wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?* It makes the Godly, to whome [d] *waters of a full cup are wrung out*, many times to take into their mouthes that passionate complaint, *Psal.* 73. 11. *How doth God know it? is there knowledge in the most high? Loe, these are the wicked, yet prosper they alway, and increase in riches. Certainely* wee haue *cleansed* our hearts *in vaine*, and in vaine haue we *washed* our hands *in innocencie*; for *dayly* haue we beene *punished*, and *chastened every morning.*

[d] Psal. 73. 10.

From this experience grewe that disputation among the heathens; whether God regardeth men, and their businesses? TELAMON puts downe the state of it in one verse. *Tully* cites it

lib.

lib. 3. de nat. Deor. NAM *si curent, bene bonis sit, male malis; quod nunc abest.* Doubtles if God had any care of men, & their actions, *good men* should be in *good estate*, and *wicked men* in *worse*. But now we haue experience of the contrarie; *Improbis optimè, bonis malè est*; wicked men haue their *hearts ease*, but good mē are *in miserie*. TELAMON was no fitt man to make any construction of *Gods proceedings*.

We in *Christianity* for the thing, do know it to be true. Wicked *Dines* hath the world at will, whilest poore *Lazarus* is hunger bitten, full of soares, and miserable every way. The cōstruction we make of it is grounded vpon diverse texts of holy Scripture. Giue me leaue for *mine owne* comfort, and the comfort of the *rest of you* that are any way *afflicted*, to repeate for this purpose two or three sentences well knowne vnto you. It's written, 1. *Pet.* 4. 17. *Iudgement beginneth at the house of God.* It's writen, 1. *Cor.* 11. 32. *When we are iudged, we are chastned of the Lord, because wee should not bee condemned with the world.* It's written, 2. *Tim.* 3. 12. *All that will liue godly in Christ* IESVS, *shall suffer persecution.* This being so, that the *wicked* flouriſh, and the *Godly* are kept vnder, it remaineth of necessitie, that there must be a *second comming* of Christ, a *last iudgement*, when the *Godly* shall receiue fulnesse of ioy and glory, & the *vngodly*, fulnesse of woe and miserie.

Now for the removall of the scruple, which I entended, I must explicate the places, which it troubleth. To that place, *Ioh.* 5. 24. I say that by *iudgement* is meant the *iudgement of Condemnation*. The beleeuer shall not come into iudgement, *the iudgement of Condemnation*; for already he is passed from death to life, already he hath everlasting life, *non re, sed spe: non fruitione, sed fide.* We are already passed from death to life; *spe, non re*; for we are saued *by hope*, as saith the Apostle, *Rom.* 8. 24. We haue already life everlasting, *fide, non fruitione*; for wee walke *by faith*, and *not by sight*; as the same Apostle speaketh, 2 *Cor.* 5 7. The truth is; as long as *this flesh* encombreth vs, wee cannot fully possesse *eternall life*, yet in this *flesh*, wee haue a tast & feeling of it. For in *this flesh* wee knowe God, *to bee the only very*

God, and whom he hath sent IESVS *Christ: and this is life eternall.* It's Christ's assertion, *Iohn.* 17.3. Whereto may be added that, 1. *Cor.* 13.9. *We knowe in part, and propheey in part.* And that, *Coloss.* 1.13. *God hath translated vs into the kingdome of his deare sonne.* And that, 1. *Ioh.* 3.14. *Wee knowe, that we are translated from death to life.* Thus already are wee *passed from death to life* by an assured hope; already we *haue everlasting life* by a liuely faith, and therefore shall wee never come into iudgement, the *iudgement of Condemnation.*

But there is a *iudgement of Absolution*, then to be executed,
1 Thess. 4. 16. when the Lord himselfe shall *descend frõ Heaven with a shout, and with the voice of the Archangell, and with the trumpet of God.* At that great day the *dead in Christ shall rise first*; then *we, which liue and remaine, shall with thẽ bee caught vp in the clouds to meet the* LORD *in the aire:* at whose right hand wee shall bee set, to receiue, to the eternall ioy of our hearts, that happy sentence, *Come yee blessed of my Father, inherit the kingdome prepared for you from the foundations of the world.*

To that other place, *Ioh.* 3.18. I say, that the *vnbeleeuer is cõdemned already* in effect and substance, 3. waies; In the *counsell of God*, in the *word* of God, and in his owne *conseience.* Hee is condemned in Gods *counsell* and *purpose*, before ever he commeth into the world, as *Esau* was, *Rom.* 9.11. Hee is condemned in the *word* of God, wherein sentence is already passed a-
Ioh. 1.9. gainst him, for that, *light being come into the world*, hee yet *loueth darknesse, rather then light.* He is condemned in his owne *conscience*; the torment whereof like a *worme*, ever gnaweth him, and never suffereth him to be at rest. So many waies are the *vnbeleeuers* already condemned: already, that is, in this world their *condemnation* is begunne, but the *manifestation* & *finishing* of it shall be hereafter, and therefore the meaning of the place is this: *they that beleeue not are already iudged*, in part; but the full *manifestation* thereof shall bee at the *day of wrath.* Then shall they see the *Sonne of man* comming in the cloudes of Heaven, with power & great glory; at whose *left hand* they must be set, to receiue to their eternall horror that irrevocable sen-

sentence, *Depart from me yee cursed, into everlasting fire, which is prepared for the Divell and his Angels.*

The scruple now remoued, hath remembred vs of *two* of Gods *iudgements*; his *iudgement* of *Condemnatiõ* for the wicked, and his *iudgement* of *Absolution* for his chosen. Neither of them is meant in the present clause of my Text: for which, I point at *two other iudgements* of God, familiar vnto him when he dealeth with his owne people. The one I call, his *iudgement of Protection*, the other his *iudgement of Correction*.

His *iudgement of Protection* is meant in these words, as they are vsed by MOSES, *Deut.* 32. 36. *The* LORD *shall iudge his people*, that is, the *Lord* shall keepe, protect, and defend his people. For so doth *Moses* expound it in that place; *The* LORD *shall iudge his people*, and repent, or change his minde toward his servants, when he seeth that their power is gone.

His other *iudgement of Correction is* meant in these words, as they are vsed by the Apostle in my Text; *The* LORD *shall iudge his people*, that is, the *Lord* shall chastise, correct, and punish his people. For he assumes this to infer the overthrow of all backsliders; and his reason hath force from the place, *à minore*; If God shall iudge and punish his *owne people*, much more shal he deale so with the *Reprobate*, such as fall away from the truth. The like argument *Paul* vseth, *Rom.* 11. 21. *If God spared not the naturall branches, take heed lest he also spare not thee.* The like is vsed by *Peter* also, 2. *Pet.* 2. 4. *If God spared not the Angels that had sinned, but cast them downe into Hell, and delivered thẽ into chaines of darknesse to be kept vnto damnation*, he shal surely reserue the vniust vnto the day of *iudgement* to be punished.

This latter exposition of these words, containes the very matter of my third note, which I commended vnto you in the beginning of this exercise, namely: that God will severely punish his owne people also. I need not be much in proving it, if you remember these few places, which but now I cited. *Iudgement beginneth at the house of God. When wee are iudged wee are chastned of the Lord, because wee should not bee condemned with the world; All that will liue godly in Christ Iesus shall suffer persecution.*

This Sermon was preached in Corpus Christi Colledge *before a Comissiō three* March 1601.

The application of it, is this: Wee are the Lords *people*, his *people* in respect of the *new Covenant*, the memoriall whereof we are this day met together to celebrate (O let vs celebrate it together, as often as occasion shall bee giuen) why will you turne your backes vnto it, as if you were vnwilling to shew your selues to be the *Lords people*? Did Christ ever doe you any harme? *We are his people* also (I hope well of all) in respect of Gods predestination. *We are his people*, and therefore shall we be iudged of him, chastised, corrected, and punished. Wee must be knowne by the badge of *afflictions*, of *tribulations*, of *persecutions*; yet ought wee not to be dismaied, bee the burden wee beare never so vnwildie, bee it never so heauie.

There is ONE in *Heaven* (and he can come apace, for he *flyeth vpon the wings of the wind*) who is able to master it, and to lighten it, and therefore though we walke *in the very shadow of death* (a much lower estate then is the deprivation of our *ease*, *commodities*, and *preferments*) yet must not we take discōfort at it. The LORD *sitteth aboue the water flouds*; he commandeth the *Heaven*, the *Earth*, the *Sea*, and all *that in them is*; never will he *forsake* his children, neither in *health*, nor *sickneſſe*; *light*, nor *darkneſſe*; in the *land of the liuing*, nor in the *land of forgetfulneſſe*. Only let vs be patient, and stay his leasure, and he will *deliver vs*, not only from the *death of our bodies*, when wormes and rottennesse shall haue made their last prey vpon vs; but from the *death of our minds too*; I meane, from *that death* whereby the spirit is buried vnder sorrowes, and findeth no creature in Heaven or Earth to giue it comfort. And this shall be the end of vs: our *mortalitie* shall put on *immortalitie*; from this *vale of miserie*, we shall be caried to the *Citie of happinesse*, IERVSALEM that is aboue; our *momentarie life* must bee laid downe, and we shall be fully possessed of *life eternall*.

THE TWELFTH SERMON.

HEBR. 10. VER. 31.

31 *It is a fearfull thing to fall into the hands of the living God.*

I Am now to speake of this *Epiphoneme*, or *Acclamation*; wherin at the first entrance we meete with feare and horror. φοβερὸν, *It is a fearefull thing*. The thing to be *feared* is in the next words manifested; it is, τὸ ἐμπεσεῖν; even this, *to fall into the hands of God*. Can [a] *Astaroth* the God of *Sidon*, or *Melchom* of *Ammon*, or *Chemosch* of *Moab*, or [b] *Beelzebub* of *Ekron*, or [c] *Dagon* of *Ashdod*, or any other Idol-god of any nation, lay hands vpon you to your hurt? *Feare* thē not. As are their *eares*, *eyes*, and *feete*, so are their *hands*: They *heare* not, they *see* not, they *walke* not, they *handle* not. I note therfore in the third place, that the *God* into whose *hands* wee may well *feare to fall*, is a *living God*. *It is a fearefull thing to fall into the hands of the living God.*

[a] 2 Kin. 23. 13.
[b] 2 King. 1. 6.
[c] 1 Sam. 5. 7.

Of these in their order.

It is a fearefull thing] I will not particularly examine the many kinds of *feare*, much mentiōed by the writers of *Schoole-divinitie*. Yet generally to speake somewhat of them, giue me leaue to touch three kindes.

There is a *feare*, that keepeth cōpany with the nature of man: the *Philosopher* defines it, to bee *a shaking or disquieting of the* Arist. Rhet. 2. cap. 5.

minde with the expectatiõ of some greate evil at hand. The things which man naturally *feareth*, are either such, as may be his vtter *ruine* and *overthrow*; or such, as may much *grieue* and *discontent* him. His *overthrow* may be wrought, by lightnings, by inundations, by the teeth of savage beasts, and by the invasion of enimies. His *griefe* may bee caused many waies: by losse of parents, kinred, and friends; by losse of goods; by slaunderous, and lying lips; by imprisonement, by banishment. All these, & such like, are to man, as man, τὰ φοβερὰ, feareful things; disquietnesse and vexation vnto his soule.

This *feare* being such a *passiõ*, as is φυσικὸν καὶ ἀδιαβλητὸν (as *Damascene* calls it) that is, a naturall and a blamelesse *passion*, hath not failed to assault our Saviour *Christ*, howsoever the *Aphthartodocites*, *Gaianites*, & *Iulianists* haue taught otherwise, namely that *Christ* frõ the very time he was conceiued by the *Holy Ghost* in the Virgins womb, was by reason of the cõjunction of the *word* and *flesh*, exempted and freed from al maner of *passion*. For he perceauing the time of his *suffering* to draw neere, began to be *afraid*: so speaketh the Evangelist *S. Mark*, *chap.* 14. 33. *Hee began to bee afraid*; TIMOR *erat in animâ humanâ verbo quiescente*, saith *Irenæus*; *Christ* according to his *humane nature* was afraid, and his *Diuine nature* did not hinder it. You see this first kinde of *feare*, this *naturall feare*, how it seizeth vpon man, as man, & so leaues not vnassaulted the very Sonne of God.

[a] Arist de Repub. lib. 7.
[b] Idem lib. 7. Moral.
[c] Cicero De consulatu petendo. Plato in Phædone. Plutarch. Symposiac. dec. 7.
[d] Zenodotus.
[e] *Plutarchus ex historiâ Pontici Heraclidæ.* Pet. Crinitus De honesta Disciplina lib. 15 cap. 11.
[f] Io. Xiphilin.

There is beside, it a *fond* and a *fooliish feare*: I giue it no better a name, for that the obiect of it is in a manner nothing. As for a man to be *afraid* of every [d] *small fly* that passeth by, of every *litle noyse* that a [e] *mouse* may make, of his [f] *owne shadow*, according to the old proverbes, or of meeting his own soule, as [g] *Pisander* was; or of some thing, I know not what, to fall vpon him frõ aboue, if he come forth of his doores, as [h] *Artemõ* was; or of the rustling of the leaues of trees, as [i] *Nero* was. To feare so or so, what can it argue else, saue *degeneres animos*, faint hearts.

Yet were not the Disciples of our Saviour Christ altogether ex-

exempted fró *feareing* so. Twise were they touched with such *feare*; once as they sailed toward [k] *Bethsaida* against the winde; a second time, as they were together at *Ierusalem* in a certaine house with the doores shut vpon them. Sailing vpon the water they [l] *cried out for feare:* being together at *Ierusalem* within doores they were [m] *abashed and afraid.* But why so? The thing obiected to them, should haue bin rather, a ioy & reioycing to their hearts, then any cause of feare. It was no other then their LORD and *Saviour* CHRIST IESVS, once walking on the Sea, & againe standing in the middest of them. But they supposed he had beene a *spirit*; and thence grew their *feare*.

[k] Marke 6.45.

[l] Matt. 14. 26.

[m] Luke 24.37

It's very true; such was their suppossall, as its evident, *Matt.* 14.26. and *Luke* 24.37. Yet hereby are they not excused. Christ himselfe rebukes their *feare*, by telling them of their want of faith. And how can we imagine that Christs Disciples could be ignorant of the impossibilitie which a *spiritual* substance hath to be *sensibly* perceived? Neither had they (for any thing I find in Gods word) at any time seene a *spirit* to moue them to that conceite. Certainely, *illic trepidaverunt timore, vbi non erat timor*; the wordes are in the *Vulgar Latin*, *Psal.* 13. 9. and do somewhat varie from the fountaine; yet is the phrase retained in our *English*, Psal. 14.9. you will giue me leaue to vse it; it may serue to note all such as haue been holden in such *fond feares: There were they brought in great feare, even where no feare was.* But I leaue them, and this second kind of feare.

There is a third feare, of as large an extent as any. The well knowne peece of verse out of *Statius* speakes of it;

Primus in orbe Deos fecit timor;---

as if in the mind of man, there could not be any opinion of the being of a God, vnlesse there were *feare*.

From this ground *Gods* haue beene multiplied, I say not, as the sands of the Sea, but exceedingly. It partly appeareth, 2. *King.* 17.30. where we find that the men of *Babel* had for their God *Succoth-Benoth*, the men of *Cuth* for theirs *Nergal*, and the men of *Chamath* for theirs *Aschima*. It's added *vers.* 31. that the *Avims* had their gods *Nibchaz* and *Tartak*, and the

Sep-

Sepharvims theirs, *Adrammelec* and *Anammelec*, to whom for sacrifice *they burnt their children in the fire.* I haue alreadie made mention of *Astaroth* for *Sidon*, of *Melchom* for *Ammon*, of *Chemosch* for *Moab*, of *Beelzebub* for *Ekron*, of *Dagon* for *Ashdod*: I might further remember you of [n] *Bel* and *Nebo*, for *Babylon*; of [o] *Baalpeor* for backsliding *Israel*; and of [p] *Baalim*, a *multitude* of gods (such as they were) for the residue of nations; I may well say, a *multitude*; for that with the cost of but a little frankinsense they haue provided for the offcowring of men, for *drunkards*, *hurlots*, and *theeues*, gods to protect them.

[n] Esai 46.1.
[o] Num.25.3.
[p] 1 Sam. 7.4.

I will not disquiet your Christian eares with naming of thē. For though there bee that are named *gods*, whether in Heaven or in Earth (as there be *many Gods*, and *many Lords*) as S[t] *Paul* himselfe confesseth, 1 *Cor.* 8.5. yet knowing it to bee true which he addeth, *ἐν οὐδὲν εἴδωλον ἐν κόσμῳ, that an Idole is nothing in the world*, wee must with him make our further confession, that vntovs there is but *one God*, *the Father*, *of whom are all things, and we in him*; and *one Lord, Christ Iesus, by whom are all things, and we by him.*

This *one God*, is the true obiect of the *feare*, which now I speake of. For he is *fearefully* regarded by the *eies* of al men; in some by the *eies of faith*: in the rest by the *eies of nature*. By the *eies of faith*, in such as are kept by the power of God through faith vnto salvation: by the *eies of nature*, in such as God hath *giuen vp*[r] *to a reprobate minde to doe things inconvenient.*

[q] 1 Pet.1.5

[r] Rom.1.28.

The faithfull *feare* God, and the faithlesse *feare* God, but not alike.

Aristotle in the 2. *booke of his Oeconomickes* and 2. *chap.* to shew what feare a *good wife* should owe vnto her *husband*, speaketh of two kindes of feare; the one accompanied with shamefastnesse and *reverence*; the other attended with *enmitie* and *hatred*. The first is such a *feare*, as wherewith a *good sonne* honoureth his *father*, or a *good subiect* his *ruler*; the other such, as wherewith a *lewd seruant* is affected towards his *Master*, or *a rebellious subiect* towards his *gouernour*. A distinction well knowne to every novice in the studie of *diuinitie*; it being so com-

commonly & much vſed by ſuch, as doe either write, or ſpeak to this argument.

Wherefore to paſſe it over in few words, I note briefly touching the *faithfull*, that the *feare* of *God* in them, is ſuch a feare as the good child honoureth his father with; a *feare* waited vpon with loue, reverence, puritie, ingenuitie, freedome of ſpirit, ever beholding God in the gratious light of his countenance, howſoever ſometimes the cloudes of diſpleaſure may ſeem to hide that grace away.

As for the *faithleſſe*, the *feare* of God in them, is ſuch a *feare* as is the *feare* of malefactors, towards ſevere & righteous Magiſtrates: a *ſlauiſh feare*; a *feare* full of hatred, malice, contumely, and reproche; a *feare* flying and abhorring the ſight of the LORD, in regard he is a *God of vengeance*, as hee is called *Pſal.* 94.1. He is ſuch a *God*, as hauing put on the *garment of vengeance for cloathing, and being clad with zeale, as with a cloake*, will *come ſhortly*, and [c] bring *his reward with him, to giue every man according as his worke ſhall be*: to the *faithfull*, who by *continuance in well doing* haue ſought *glory* and *honour*, and *immortalitie*; *eternall life*; but to the *faithleſſe*, who haue diſobeyed the truth, and given credit to vnrighteouſneſſe, to every ſuch ſoule *indignation*, and *wrath*, and *tribulation*, and *anguiſh*, a iuſt and full meaſure in the *ever burning lake*.

[c] Rev. 22, 12.

Now it is no hard matter to determine, as well of the perſons, in reſpect of whom, as of the true meaning, in which, it is here ſaid, to be *a fearefull thing to fall into the hands of God*.

For the perſons, it is out of doubt, they are not the *faithfull*. For many excellent things being ſpoken of them by the Holy Spirit in the word of truth: as that [t] they are *citizens with the Saints*, and *of the houſhold of God*; the [u] husbandry of God, and *his building*; the [x] *Temple of the liuing God*; a [y] *holy nation*; [z] *children of the light*, the [a] *glory of the Lord*, & the [b] *image of Chriſt*; with all which, and other like beautifull titles, they being glorioufly decked and adorned, it cannot bee, that they ſhould feare *to fall into the hands of God*. I may rather ſay they much deſire it.

[t] Ephes. 2, 19.
[u] 2. Cor. 3. 9.
[x] 2 Cor. 6. 16
[y] 1. Pet. 2. 9.
[z] Ephes. 5. 8.
[a] 2. Cor. 8 23.
[b] Rom. 8, 29.

It was *Davids* choise, & his choise was good, 2.*Sam.*24.14 *Let vs fall now into the hands of the Lord* (for his mercies are great) *and let me not fall into the hand of man.* Vpon the mentiō of this chice of *David*, a learned and zealous [c]Professour not long since speaking out of this place for maintenance of your *religion* against *Iesuitisme*, and the heat of the *Popish* or *Spanish faction*, made his prayer vnto the LORD, and I assure my selfe your hearts went with him, as he said, *O* LORD *let vs fall into thy hands, and not into the hand of the cruell Spaniard.*

[c] Dr RAVIS Deane of Christ-Church.

* This Sermon was preached in St Maries Church Dec. 2. 1602.

You that liue by faith, and haue your *building of God not made with hands, but eternall in the heavens*, doe you feare *to fal into the hands of God?* Why should you feare it? You know knowe full well, that with him *there is mercy and plenteous redemption*, Psal.130.7. that he hath *healed your rebellion, turned his anger away from you*, and now *loues you freely*, Hos.14.4. that he is [d] *iealous* over you *with a great zeale*, & tenders you as the apple of his eye, *Zach.*2.8. & therefore yee may be well assured, that his hand shall never bee sore vpon you to destroy you, as it was vpon the men of *Ashdod*, 1.Sam.5.6.

[d] Zach.1.14.

For such indeed, as for al his enimies, he hath a heavy hand, a *hand* to minister severitie of punishment; but for you, whose sinnes though like *crimson*, and *red as scarlet*, he hath punished to the full in the death of CHRIST, he hath an easie *hand*; a *hand* sometimes of fatherly Correction, but for evermore a *hand* of mightie Protection.

This protecting *hand* of God is spoken of, Psalm 37.24. Though a man *fall*, he shall not be *cast off*, for the LORD *putteth vnder his hand.* Though you *fall* grievously, and dangerously, you shall not be *cast off* (either *finally* in the end, or *vtterly* at any time) for the LORD (whose [e] *bowels* are *troubled* for you) he puts vnder his hand, he vpholds you. Wee see now for the *faithfull*, that to them it is no fearefull thing *to fall into the hands of God.*

[e] Ierem.31.20

It lights therefore of necessitie vpon the *faithlesse.* To the *faithlesse*, and *vnbeleeuing* man, to the *vnregenerate* man, to mā in the state of depravation & corruption, it is a fearefull thing

to

to fall into the hands of God.

Infiniti ad finitum nulla proportio. What proportion cā there be betweene that *infinite essence* and *a house of clay*, that *vnlimited power* and a *tabernacle of earth*? that *incomprehensible maiestie* and *dust or ashes*? Man is no better in comparison of the ever being, Almightie, incomprehensible God, then *clay*, *earth*, *dust*, or *ashes*, and that in the holy and reverend conceits of[f] *Abraham*, [g] *Iob*, and [h] *Paul*.

[f] Gen.18. 27.
[g] Iob.4.9.
[h] 2 Cor. 5. 1.

The Prophet *David* in the like conceit of Gods supereminencie, and excellencie aboue all things, abaseth & discountenanceth mans nature and his whole race, as in many other his *Psalmes*, so in his 22. and 6. *vers.* where either in his *owne name*, regarding the miserie and contempt wherein he was held; or in the *person of Christ*, whose figure hee was; he speakes, as if it were *robbery* for him, to take vpon him the *name* or *nature* of man: *I am* (saith he) *a worme, and not a man.*

Now who will *set* [i] *briars and thornes in battell against the* LORD? Did ever man *harden* himselfe against him, & *prosper*? Is it possible that *pitchers of clay* should come to encounter the vnspeakeable Maiestie of God, and *not fall asunder*? Well, if the [k] *Lion* once roare, *all the beasts of the forrest* shall *tremble*. And *man*, vnbelecuing *man*, vnregenerate *man*, corrupt *man*, let his *courage* be the stowtest, and his *prowesse* the manliest vpon the earth; let him haue *girded vp his loines with much strength*, and *decked himselfe with greatest glory*, yet, if God at any time shall strike him, or but hold forth vnto him the rod of his indignation, it shall fare with him as it did with *Belshazzar* king of *Babylon*, *Dan.* 5. 6. his countenance *shall be changed*; his thoughts *shall trouble him*; the ioynts of his loynes *shall be loosed*, and his knees shall *smite one against the other*. Such shall bee the measure of his feare; and at that day wherein it shall be said, [l] *Blessed are the barren, and the wombes that never bare, and the papps which never gaue sucke*, then shall he in much more *feare*, *feare* mixed with hatred, malice, contumely, and reproach, seeking to hide himselfe from the sight of God, say vnto the mountaines, *fall on me*, and to the hills, *cover me*; his soule and con-

[i] Esai.27. 4
[k] Amos.3. 8.
[l] Luk.23 29.

science bearing witnesse to the truth of this scripture; that *it is a fearefull thing to fall into the hands of the living God.*

You haue heard of the *feare* and *horrour* set before vs in the first words of this verse. I must now speake of the *thing to bee feared*, implied in the next words. It was my second note.

The *thing to be feared* is this; *to fall into the hands of God. The letter killeth, but the spirit giueth life*, saith S. PAVL, 2. *Cor.* 3. 6. St *Augustine de doctrinâ Christianâ lib.* 3. *c.* 5. vpō those words adviseth vs to beware that we take not a *figuratiue speech* according to the *letter*. For (saith he) when we take that which is spoken in a *figure* as if it were spoken *properly*, it is a carnall sense, *neq; vlla mors animæ congruentius appellatur*: neither is there any thing more rightly called the death of the soule.

[n] See my 14. Lecture vpon Amos. 1. p. 153.

If a *figuratiue* speech be *properly* taken, or if the *letter* be vrged against the *spirituall meaning*, that which was spoken to giue life to the inward man, may subvert the faith, & indanger the soule.

A *trope* vpon good reason *to be admitted, not admitted*, is a cause of *errour*.

It caused the *Iewes* to erre: they tooke it *literally*, which *Christ* spake in a *figure*, touching his owne body, *Ioh.* 2. 19. *Destroy this Temple, and in three daies I will raise it vp againe.*

It caused *Nicodemus* to erre: hee tooke it *literally*, which *Christ* spake in a *figure* touching mans regeneration, *Ioh.* 3. 3. *Except a man be borne againe, he cannot see the kingdome of God.*

It caused the *Disciples of Christ* to erre: they tooke it *literally*, which *Christ* spake in a *figure* touching the execution of his Fathers will, *Ioh.* 4. 32. *I haue meate to eate that yee knowe not of.*

I hold it to be an errour of *Nicephorus* and others, to take it after the *letter*, as if *Paule* had indeed fought vpon a theatre with *Lyons* at *Ephesus*, because he saith, 1. *Cor.* 15. 32. That hee *fought with beasts at Ephesus*; for in the iudgement of *Tertullian* and *Theophylact* of old, of *Beza*, *Baronius*, and some [o] other very learned of this age, he spake it *figuratiuely*, to designe & note that disordered assembly gathered together against him at

[o] Rainold. de Idol. 2. 6. 6.

at *Ephesus*, vpon the complaint of the silversmyth *Demetrius*, for defence of great *Diana*.

I am assured, it is an errour of all the *Papists*, to take it after the *letter*, which *Christ* spake, *Mat.* 26. 26. *This is my* BODIE. There is a *figure* in the speech. For in all *sacraments* there is a great difference betweene the *signes*, and the *things signified*: the *signes* are visible, the *things* invisible; the *signes* earthly, the *things* heavenly; the *signes* corruptible, the *things* immortall; the *signes* corporall, the *things* spirituall; &, as a reverend °Father speaketh in the person of *Theophilus*, The *signes* are one thing, the *truth* is not the same, but another thing, & by plaine *Arithmeticke*, they be *two things*, and not *one*.

°D BILSON *B. of Winton of Christian subiection par.* 4 *p.* 577. *edit. Lõd. in* 8. 1586.

This is my body. There is a *figure* in the speech; Hee calls the *bread* his *body*, by way of *signification*, by way of *similitude*, by way of *representation*; after the maner of *sacraments*, in a *signe*; not according to the *letter*, but in a *spirituall* and *mysticall* vnderstanding; and if you respect the precise speech, *improperly*, and *figuratiuely*.

I will not hold you with other like instances; these few already spoken of may serue, to make it plaine, that the *not admitting* of a *trope* or a *figure* there, where in great reason it ought *to be admitted*, is a cause of errour.

I haue beene bold (beloued) to giue this note in this place, because the phrase here vsed (*to fall into the hands of God*) being *spirit* and *life*, hath beene mistaken, and applied to a carnal sense.

Frõ hence as from other places of holy *Scripture*, in which other the *members* of *mans body* are ascribed vnto *God*, as the P *face*, the q *mouth*, r *eares*, s *eyes*, t *armes*, u *feet*, and some other; *Tertullian* liuing neere vnto the Apostles time, hath not doubted to conclude, GOD *to be a* BODIE.

P Psal. 34. 16.
q Deut. 8. 3.
r 2. Kin. 19. 16.
s Zach. 4. 10.
t 1 Kin. 8. 42.
u Mat. 22. 44.

This his erroneous and false opinion died not with him. It was on foot many yeares after him in the time of *Arius*, patronized by those hereticks, who by *Epiphanius* are called *Audiani*, and by x *Augustine Vadiani*; after whom also it was egerly maintained in the time of *Chrysostome* by certain monks

x De Hæres. cap. 50.

of *Egypt*, who were therevpon called *Anthropomorphitæ*.

But all theſe are dead and gone; their monſtrous errour lies buried with them; there is no man of any knowledge nowe a daies ſo blinded as to fall into errour with them.

It is an axiome in Divinity; *Quæcunq; de Deo corporaliter dicuntur, dicta ſunt ſymbolicè:* whatſoever is ſpokē of *God bodily*, that ſame muſt be vnderſtood *figuratiuely*.

Bellarmine ſaith as much: *lib. 2. de imaginib. Sanct. ca. 8. Mẽbra, quæ tribuuntur Deo in ſcripturâ, metaphoricè eſſe accipienda*: That thoſe *members* which the *Scripture* aſſigneth vnto *God*, are to be taken in a *Metaphor*.

Thus farre we are yours, *Bellarmine*. Wee mainteine with you, that the *members* attributed vnto *God* in holy *Scripture*, are to be taken *figuratiuely*. But you builde herevpon chaffe & ſtubble. Should we doe the like, it could never abide the triall of the fire.

To proue a *non licet* to be your *Licet*; *licere pingere imaginẽ Dei Patris in formâ hominis ſenis*, to proue it to be *lawfull* to repreſent *God the Father* by the image of *an old man*, you draw one argument from thoſe places of *Scripture*, which doe attribute vnto GOD *bodyly members*. Your concluſion is by way of queſtion; thus: *The Scripture in words attributeth vnto God all mans mẽbers, while it ſaith; he ſtands, he ſits, he walks, & nameth his head, his feete, his armes; and giveth to him a ſeate, a throne, a footeſtoole: therefore why cannot a picture be made to repreſent* GOD? *Why not an image in the ſhape of man?*

Why? It's eaſily anſwered. Becauſe every ſuch *picture*, or *image*, or *ſtocke* (call it as you will) is cenſured by *Ieremie*, to be a *doctrine of vanity*, chap. 10. 8. by *Zachary*, to be *a ſpeaker of vanity*, chapter. 10. 2. by *Habakkuk*, to bee *a teacher of lies*, chapter. 2. 18. and *Gods* expreſſe commaundement is againſt it, Deut. 4. 16. *You ſhall not make you a graven image, or repreſentation of any figure*. A reaſon of this prohibition is adioyned, *verſe* 12. *and* 15. by which it is manifeſt, that God ſimplie and abſolutely forbiddeth *any image at all* to be made of himſelfe: *For yee ſaw no ſimilitude in the day that the* LORD *ſpake vnto you*

in

in Horeb, *out of the middest of the fire: yee saw no similitude only yee heard a voice.*

The Prophet *Esaie* is plentifull in this demonstration, to shew how vnseemely & absurd it is, [y] *to turne the truth of God into a lie*, as they do who forsake the *blessed Creator* to worship the *creature*, to turne the *Maiestie* of *God invisible* into a *picture of visible man*; to turne the [z] *glory* of the *incorruptible God* to the *similitude of the image* of a *corruptible man*. His vehement expostulation with idolaters to this purpose, is in the 40. of his prophecie verse 18. *To whom will yee liken God? Or what similitude will yee set vp vnto him? The workeman melteth an image, the goldsmith beates it out in gold or silver plats. The poore* (see now the rage, fury and madnesse of *Idolaters*, though they haue not wherewith to suffice their own necessities, they wil defraud themselues to serue their *Idols*) the poore *chooseth out a tree, that will not rot, for an oblation, and puts it to a cunning workeman to prepare an image, that cannot be moved.*

[y] Rom. 1. 25.

[z] vers. 23.

The lik expostulation the Prophet ascribeth to God himselfe, chap. 46. 5. *To whom will yee make me like, or make me equall, or compare me, that I should be like him? They draw gold out of the bagge, and weigh silver in a ballance, and hire a goldsmith to make a God of it, and they bow downe & worship it: They beare it vpon their shoulders: they cary him and set him in place: so doth he stand, and cannot remoue from his place.* Remember this and be ashamed O yee Idolaters. [a] *Know yee nothing? haue yee not heard it? hath it not beene told you from the beginning? haue ye not vnderstood it by the foundation of the earth?* God *sitteth vpon the circle of the earth, and beholdeth the inhabitants thereof as grashoppers; he stretcheth out the Heavens as a curtaine, & spreades them out as a tent to dwell in. He measures the waters in his fist; counts Heaven with his span, comprehends the dust of the earth in a measure, weighes the mountaines in a weight, and the hils in a ballance.* God *incorporeall, invisible, spiritual, passing all measure*, there is *nothing* like vnto him. *No thing.* And therefore, O *Idolaters*, not your *old mans image.*

[a] Esai 40. 21.

For the truth of your *antecedent* we stand on your side; It's very

very true: the *Scripture* in expresse words attributeth vnto God many the *members* of *mans body*. It saith of him, that he *stands*, he *sits*, he *walkes*; it nameth his *head*, his *feete*, his *armes*; it giues him a *seate*, a *throne*, a *footstoole*. But al these, and other like, bodyly offices, parts, & members being spoken of, as belonging vnto God, must be vnderstood *figuratiuely*. It hath pleased the Spirit of wisedome to deale with vs ἀνθρωποπαθῶς, to fit the holy *Scriptures* to our *weake capacities*; to vse known, familiar, and sensible tearmes, thereby to raise vp our conceits to some knowledge of the everliving God.

In this regard by the wisedome of the same Spirit, among many other members, *Hands* are also ascribed vnto God, and that in many places; yet not in every place to one, & the same sense, and vnderstanding.

It's noted by the *Magdeburgenses* out of *Innocentius*, that the *Hand of God* doth beare diverse offices among vs. *Officia creatoris, largientis, protegentis, minantis*. the offices of a Creator, liberall giuer, protector and threatner. *Hands* are ascribed vnto *God*, sometime to shew that he is the *Creator* of al things, as, Psal. 119.73. *Thy hands haue made me and fashioned mee:* sometime to shew his liberalitie to all liuing things, as Psalm. 145. 16. *Thou openest thy* hand, *and fillest all things liuing of thy good pleasure*: sometime to shew the care hee hath to protect and defend the faithfull, as Esai, 49.2. *Vnder the shadow of his* hand *hath he hid me*: and sometime to shew his readinesse to be avenged vpon all the wicked, as, Esai 10.14. *His* hand *is stretched out still.*

But these and all other the significations of the *hands* of God, I reduce to two heads, to the *loue of God*, and his *displeasure*, vnder them comprehending all their consequents, and effects. That the *hand of God* betokeneth sometime *his loue*, and the benefits redounding thence to man, mans being, and his well being, it may easily be proued. *Iudg.* 2.15. wee read, *that the Lords* hand *was against the Israelites for evill.* The collection thence may be, *that* the Lords *hand* is sometime towardes some for good. It's made plaine, *Nehem.* 2.8. where the Prophet

phet to shew how ready *Artaxerxes*, was to doe him pleasure, saith, *The King gaue mee according to the good* hand *of my God vpon me*. I might by many like instances out of holy *Scripture* giue strength to this position, but it may seeme to be a needles labour, and therefore I proceed.

Now that the hand of God should betoken *his displeasure* and the effects thereof, it may bee proued as easily. When the *Israelites*, hauing forsaken *God*, betooke themselues to serue *Baalim*, *the* hand *of the* LORD *was sore against them*, *Iudg.* 2.15. His *hand*; that is his iudgement, punishment, and revengement was sore vpon them: the wrath of the LORD was hot against them: he delivered them into the hands of spoilers; they were spoiled, sold to their enimies, and sore punished. When the *Philistines* had brought the *Arke of God* into the house of *Dagon*; the HAND *of the* LORD *was heavie vpon them*, 1.Sam.5.6 His *hand*; that is, his iudgement, punishment, and revengement was heavie vpon them.[b] *The* LORD *awaked as one out of sleepe, and like a giant refreshed with wine, hee smote his enimies with emrods, and put them to a perpetuall shame.* [b] Psal.78.64.

In this ranke I place the signification of the HANDS of God in my text. They betoken, not his *chastizements* or *corrections*; for they, proceeding from the *loue of God*, are appropriat to the *godly*, to make them out of loue with this world; to worke in them repentance for their sinnes committed; and to stirre vp in them a greater care not to provoke their God by wilfull sinning any more: but they signifie in this place the *punishments* of God, his *iudgements*, and *revengements*, wherewith hee overtaketh all the wicked in their wickednesse, but especially, such of the wicked as are in *vers.* 26. of this *chap.* noted, *to sinne willingly after the receiving of the knowne truth*; such as are, *Hebrews*, 6.6. noted, *to fall away after their partaking of the holy Ghost*; such as *sinning willingly* and *falling away* after their sanctification by the *blood of the Covenant*, doe count that blood *prophane*, doe *despite* the spirit of grace, and *crucifie againe* vnto themselues the sonne of God, *tread* him *vnder foote*, & *make a mocke of him*. Such must fearefully looke for iudgement, and

the *zeale*, rage, or violence *of fire*, therewith to be devoured.

For *hee* whose words are *yea and Amen*, so ratified in the heavens, that they cannot be altered, *he hath said it*; we knowe *he hath said it*; it is in the verse next before my text; *Vengeance belongeth vnto me, I will recõpense*. For in his hand, in his might and power, there is a *cup of red wine*: we read of it, *Psalm.* 75. 8. *In the hand of the* LORD *there is a cup of red wine*; a cuppe *full of mixture*, and thereby the more hot and piercing; a cuppe fully mixed with wrath, iudgement, and vengeance; and God *powrs out of it* in great abundance & plentie; surely (behold the certainetie of Gods plagues) surely all the wicked of the earth, shall *wring out* and *drinke the dregges of it*. *It is a fearefull thing to fall into the hands of the living God.*

Now, if that *monstrous brood of men*, misshapen in the powers of their soules, shall steppe forth with open mouth against the *God of Heaven*, as if there were *no such*; or if any, yet *such a one* as is like to those *Idol gods* of the nations, of whom I made some mention in the beginning of this exercise: *such a god*, as is vnable to answer when he is cryed vnto, or to deliuer man out of trouble: an *epithete* is here giuen to crosse them; Our God is a *liuing God*. And this was my third and last note.

I will not now enter into any long discourse of this *attribute* of God. The profitable labours of the excellently learned *Zanchius*, are not wanting to this point.

[c] Iob. 8 9. Wherefore to touch it but in a glance, let it please you to be remembred, you whose *liues* are but a [c] *shadow*, & doe hold your liues only at the good pleasure of your maker; that hee, your maker, the maker of Heaven and earth, God eternal, is κατ' ἐξοχὴν, by an excellencie, and most properly said to liue. Both the Testaments giue witnesse to this truth. In both hee is often called ὁ ζῶν θεὸς, the *liuing God*. Our forefathers did oftẽ swear, *As the* LORD *liueth*. It was a protestation much vsed by God himselfe, *As I liue*. You may hence conclude; that God is *life* it selfe, & *liueth* of himselfe, and is the sole fountaine of all *life* in all things *living* besides himselfe.

Giue mee leaue, to hold you yet with two or three wordes.

You

You see, *it is a feareſull thing to fall into the hands of the liuing God:* and you see *to whom* it is fearefull; to all the wicked, but eſpecially to ſuch as fall away from the knowne truth: How much then is the condition of many in this our daye to be deplored? I meane the conditiō of ſuch againſt whom there hath beene much complaint made out of this place and the like, for their going out from among vs, if not bodily, yet in heart and affection to adore that *Romiſh Idol.* For the ſinne of *Apoſtacie* there is no *ſacrifice* that can make ſatisfaction: *iudgement* and *fire* muſt be it's portion. Wherefore, leauing all backſliders, revolters, or fallers away from the holy religion which you profeſſe to the ſecret iudgements of Almightie God, ſuffer your ſelues to be put in mind of your owne eſtate.

You knowe there was a time when a *cloud of blood* did overſhadow this land, but God in his good time diſperſed it. Then our *moſt gracious* Soveraigne* ſucceeded in the throne; & finding this our country to bee but *bricke*, ſhee turned it into *Marble:* finding it *in the ſands*, ſhe ſet it *vpon a rocke*, and the *rocke* was CHRIST: finding it a *land* of images, ignorances, corruptions, vanities, lies; ſhee hath hitherto preſerued it, a land poſſeſt of the truth, and ſeaſoned with the Goſpell of Chriſt. That ſo it be preſerued ſtill, good Lord, if it be thy will, let the happy line of her life continue, even as long as Sunne and Moone.

*QVEENE ELIZABETH *This Sermon was preached* Dec. 1602.

O thinke vpon the comfortable bleſſings wherewith you are bleſſed, vnder her. I remember you not of your *peace:* yet, that is ſuch, as your *fathers* never preſumed to *hope* for. The *freedome of the Goſpell* is the thing I remember you of.

Your *conſciences* haue hitherto beene *at libertie*; will you now ſuffer them to bee *enthralled to mens traditions?* Your *zeale* hath hitherto beene *rectified by knowledge:* can you now be content to haue the *eye of your knowledge put out?* the preaching of the Goſpell hindred? and blind zeale foſtered in your boſomes? Your *religion* hath hitherto beene *reformed by Gods ordinances*, ſhall it now bee *deformed by thoſe impotent and beggarly rudiments*, wherevnto your grandfathers were in bon-

dage? Why ſhould your laſt eſtate be worſe, then your firſt?

Ὁ νικῶν, it is the concluſion to each of thoſe Epiſtles writtē to the ſeaven Churches in the *Revelation*. *He that overcōmeth*, not he that draweth his ſword, nor he that fighteth the battels of the Lord, nor he that ſpendeth his blood, much leſſe he that fainteth, that flyeth, that ſleepeth, that ſtandeth, or ſitteth ſtill; but ὁ νικῶν, *He that overcommeth*, ſhall never be hurt of the ſecond death.

Be yee therefore of good courage, and faint not: your cauſe is Gods cauſe; your quarell Gods quarell; your enimies Gods enimies. Doe yee as you haue your gracious *Queene* for an example. *Shee* is the formoſt in this fight, and hath given the firſt blow: the firſt blow, a great blow, powerfull (I hope) to the rooting out from among vs every *Popiſh Prieſt*, and *Ieſuite*. It ſhall haue the better ſucceſſe, if you in your places will ſecond it, and multiply ſtrength vpon it, the *Magiſtrate* by his temporall ſword, and the *Miniſter* by the ſword of his mouth, which is the *word of God*.

Gird vp your ſelues with ſtrength, and ruſh into the battel. Set together vpon the common enimy. Why ſhould there bee ſtrife, or contentions betweene your ſelues? Are yee not brethren? You ſhall finde enough to doe with the common enimy, evē to the ſpēding of your beſt ſtrength. They are growne to ſuch boldneſſe, that they will not eaſily be quelled.

* Colleton's Defence p. 241.

Parſons ſtatizing, or marchandizing of the Crowne & diademe of *England*, is ſo notoriouſly known, that even *Paſquine* in *Rome* ſpeakes of it.

Their *Arch-Prieſt* BLACKWELL (if the *ſecular Prieſts* doe gueſſe aright) was he baſhful, when he put it in print, that *Cardinall Allen* and Father *Parſons*, as *Moſes* and *Ioſua*, *iam diu procul dubio occupaſſent promiſſionis terram*, had long ſince out of doubt poſſeſſed this Realme of England, had not the diſobedience of ſome *ſecular Prieſts*, & their moſt diſpleaſing *murmuring* hindred it?

*Preface to the Ieſuites Catechiſme.

Wanted the *Ieſuits* boldnes, when they thus *threatned the *ſecular Prieſts* in *England*; The INFANTA of *Spaine* ſhal be your *Queene*

Queene, and that ſooner then you looke for?

You ſee their boldnes: how they bluſh not to divulge and publiſh their impious plots, practiſes, and deſignementes against the Lords annointed. It is the more neede then that our forces ſhould be vnited. Let vs ioine heart and hand together in Gods holy cauſe against that *wicked race*, borne to the ruine and deſolation of ſtates and kingdomes. Let vs practiſe the word, and be inſtant in ſeaſon and out of ſeaſon, if poſſibly, to reſtore to Chriſt *the ſeduced by Antichriſt*; to gather vp the ſpirituall ſtones of Gods houſe *already fallen*; and to giue ſtrēgth to ſuch as *are falling*: that ſo having fought this good fight, & finiſhed our courſes, and kept our faith, we may at the time of our departing receiue the crowne of righteouſneſſe, which is laid vp for vs; and not for vs only, but for all thē alſo, that loue the appearing of the Lord.

Eſt Deo gratia.

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AMbrose. 30
Ammi. 158
The Anger of God three-fold. 149
Anthropomorphitæ. 173
Aphthartodocites. 166
Atheists. 50
Audiani. 173

B.

BAlaam. 5
Of sinning after Baptisme. 28.50
The beleeuer shall not come into iudgement 159.161. he hath alredy eternall life. 161
The Blasphemie against the holy Ghost. 19
Boldnesse. 15
Wee must loue our Brethren. 81
Bribes, take not. 74
Bribes taken in secret. 77
The Blood of the covenant. 96

C.

CAtharists. 29.30
The rule of Charity. 80.89
Christian Charitie hath three branches. 81. 85.
The bond of Charity. 70
The Child of God may diminish the graces of God in him 34. He may fall into his old sins. 34 He may sin presumptuously. 35. He may sinne desperatly. 35
The Chosen of God may fall. 32. may rise againe. 32
Christ his sanctitie. 100.
Christ hath reconciled vs to God. 96 97
Spirituall builders of the Church. 6.
An evill Conscience. 52.
Cõtinue to the end. 7. 11.
Corroboration. 12.36
Corruption in elections. 75.76
Old Covenant 158
The new Covenant. 159

D.

DAvid. 10
The Day of the Lord at hand. 59 61 62
The Day of iudgement neere. 59
Demas. 6
Our Defences for sinne. 75.76.77
Despaire: not the sin against the holy Ghost. 19

E.

ELection. 17
A warning to the Elect. 117
Election not to be doubted of. 17
The Elect, how they may fall. 11. 12. they fal not finally nor vtterly. 11. 49. 119. 122
Elias. 8
Elie his words, 1. Sam. 2. 25. expounded. 30
Continue to the end. 7
Loue thine enimies. 83.
Examine our selues. 6

F.

FAithfull they may diminish the Graces of God 121
Fals of the righteous. 10 of Gods children. 11. 49. of the Faithful, 121.
Gods elect may Fall, 11, 12. 32. 49.
Feare. 15. 17
Feare two kinds 168
Feare three kinds. 165
Naturall Feare, 166
Feare in Christ. 166
Fond feare, 166
A Figuratiue speech not to bee taken after the letter. 172
God forsaketh his children, how? 19. 20
Fire vnquenchable. 54
Hell Fire whether corporall. 54

G.

GAianites. 166
The Galatians. 5. 92
Partakers of the Holy Ghost. 5
God: how hee is said to forsake his childrē. 19 20
God: his patience. 76 his presence. 78. his power. 155. his workes. 155. 156. is merciful, 147 is true. 126. 127. 131. 136 148. is angry. 149. is ielous. 149
God is truth. 127. 136
There is a God, proued by the booke of Creatures

tures, &c. 130.131
God repenteth, how. 149
Gods; many. 165.168
Gomer. 157
Good men in misery. 160
Grace aboundeth. 10.11
never vtterly lost. 35

H.

HAnd of God. 170.176.
his protecting Hand. 171
To fall into the Hands of God; fearefull. 126 135
The ioyes of Heaven. 55
Hell fire. 54.
Hell torments. 55.56
Holinesse in God. 99
Man is Holy by participation. 100

I.

IDolaters. 175
Iehovah. 153
Iezreel. 157
Ignorance excuseth not. 42
Iudas. 5.6.93
Iudge this terror. 52
Iudgement of condemnation 162. of absolution 162. of protection. 163 of correction. 163.
The last Iudgement. 159
Iulianists. 166

K.

KNowledge of the truth. 5

L.

LAwes politicke to bee obeyed. 69
Lawes humane peruiust 69 70
Lawes humane to bee obeyed how farre. 71
Light of Gods word. 3
Lo-ammi. 157
Lord. 155
Lo-ruchamah. 157
Lot. his incest. 10
We must Loue God 81
We must Loue Christ. 81
The Loue of our brethré 81
How wee are to Loue our brethren. 81.82
The Loue of our Neighbours. 83
Wee must Loue our enimies. 83
Christ hath Loued vs, & how. 82

M.

MAn wholy sinfull. 33
We should bee mercifull. 101
Moses law. 66 67
Mourning. 57

N.

NAaman. 27
Mans corrupt Nature. 37
wholy sinfull. 33.52
We must loue our Neighbours, and how. 83
Nestorius. 120
Noah. his drúkénes. 10 34
Novatus. 28

O.

OBedience to God. 71
to humane lawes. 71
Offences not to bee giuen. 70
Onesimus. 10.34
He that Overcómeth. 11

P.

PAules estate. 33
Paule fought with beastes at Ephesus, in what sense. 172
The Patriarks. 90
God is patient, 76
Gods People. 157
We should be Perfect. 101
Persevere. 7
Perseverãce of the Saints of God. 91
An exhortation to Perseverance. 92
Peter. his fal. 10
Pharaoh. 5.93
Wanton Poems. 128.
Predestination. 17
Private reports. 69

R.

REbecca. 10
Repent. 10
Repentance. 9
Late Repentance. 10
Reprobates. 103.115.116
The Reprobate may bee sanctified with the blood of the Testamẽt 91.95.103
How far a Reprobate may professe the Gospell. 91 95.104.
The Reprobate haue glorious titles 103.110.115.
Mockers at the Resurrection. 22.116
Private Revenge. 151
Runne. 9

S.

SAcraments. 173
Sacrifices: 2 kinds. 39
the bloody Sacrifice. 40 without blood. 40
Saints. 101
Sanctitie speciall. 101
Generall 101.102
Sarah. 10.34
Saule. 5.39
A Scorner. 86

Si-

Simon Magus. 5.93
Sinnes hidden. Small. of infirmitie. 10
To sin willingly. 2
Presumptuously. 12.35
The Sin against the Holy Ghost. 3.15 the persons who fall into it 2. 3 46.98.117. with what mind it is cõmitted 11 48 why it is mentioned 16. in whom it is 18 19 six kindes of it the Schoolemen make. 18 one only sin is so called 19. it is not desperation 19 what maner of rebellion it is. 22.49 the name of it 23.24.49 the obiect of it. 24 49 the punishmẽt of it. 25 the degrees by which men ascend to it. 26 it cã never be forgiuẽ. 38
To Sinne against conscience 113.114
Wee may fall againe into the same Sinne after Repentance. 12.34
Our excuses for sinning. 48.75.
Forsake your Sinnes 93
Man Sinfull. 33
We are entised to Sin. 26
We delight in Sinne 27
What progresse Sin hath made in vs. 27
God punisheth for one Sinne. 77
Secret Sinnes shal be manifested. 78
Beware of Sinnes. 151
Marks of such as Sinne against the Holy Ghost 109.118.120
Solomon his idolatry 10
The Spirit of Grace. 120
The Strengthning power of Christ. 12.36.

T.

TAle heerers. 85
Tale cariers. 86
Tasting. 4.6
Tasting of the heavenly gift. 4
Tertullian. 173
Thyatyra. 8
Tophet. 40
Tormehts. 57
Torments of Hell. 58
Tropes to bee admitted. 172

V.

VAdiani. 137
Vengeance belongeth vnto God. 149
The Vnbeleeuer is condemned already. 162
The Vnfaithfull. 126

W.

WAtches of the night. 60
Wicked men flourish in this world. 160. they haue their waies. 11
Witnesses two or three. 63
The Word of God. 4
God Worketh by contraries. 20
The Works of God. 155
The course of this World 160
The Worme of conscience. 54.55

Z.

ZIba. 86

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